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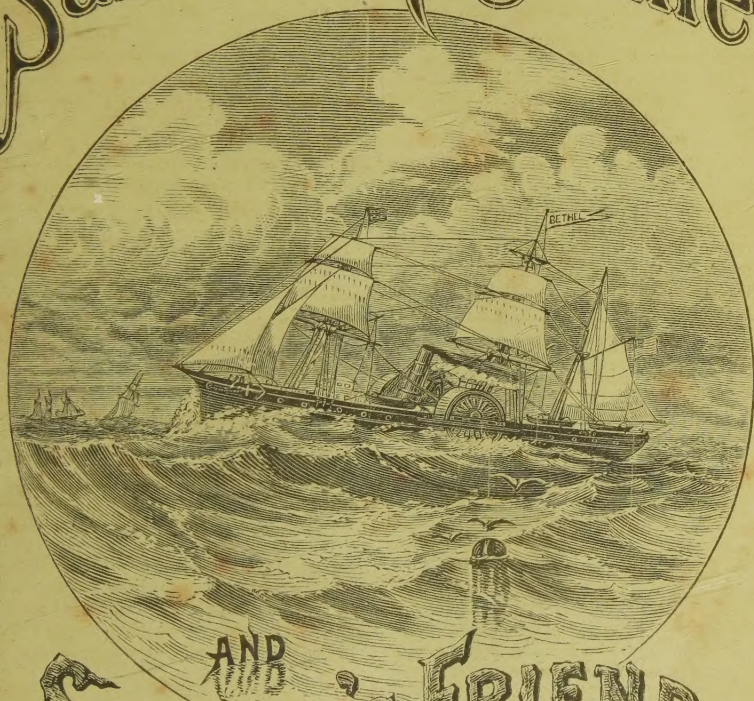
OCTOBER, 1875.

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No. 10.

THE

Sailors' Magazine,



AND
SEAMEN'S FRIEND.

AMERICAN SEAMEN'S FRIEND SOCIETY,

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TUTTLENY

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THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND.

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND, a monthly pamphlet of thirty-two pages, will contain the proceedings of the American Seamen's Friend Society, and its Branches and Auxiliaries, with notices of the labors of local independent Societies, in behalf of Seamen. It will aim to present a general view of the history, nature, progress and wants of the SEAMEN'S CAUSE, commending it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to Mariners, memoranda of disasters, deaths, &c., will be given. It will contain correspondence and articles from our Foreign Chaplains, and of Chaplains and friends of the cause at home. No field at this time presents more ample material for an interesting periodical. To single subscribers \$1 a year, invariably in advance. It will be furnished Life Directors and Life Members gratuitously, upon an annual request for the same.

THE SEAMEN'S FRIEND

Is also issued as an eight page monthly tract adapted to Seamen, and gratuitously distributed among them. It is furnished Auxiliary Societies for this use, at the rate of one dollar per hundred.

THE LIFE BOAT.

This little sheet, published monthly, will contain brief anecdotes, incidents, and facts relating to Sea Libraries.

Any Sabbath-School that will send us \$20, for a loan library, shall have fifty copies gratis, monthly, for one year, with the postage prepaid by the Society

In making remittances for subscriptions, always procure a draft on New York, or a *Post Office Money Order*, if possible. Where neither of these can be procured, send the money *but always in a REGISTERED letter*. The registration fee has been reduced to *fifteen cents*, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. All Postmasters are obliged to register letters whenever requested to do so.



Vol. 47.

OCTOBER, 1875.

No. 10.

A SNUG HARBOR FOR OLD HULKS.

RICHARD RANDALL—WHAT HE HAS DONE FOR SAILORS—HALF A CENTURY OF BENEFICENCE—HOW IT IS MANAGED—SAILORS' LIBRARY—THE DORMITORIES—THE CHAPEL—STRANGE CHARACTERS—IN HARBOR—AT ANCHOR, ETC.

BY REV. H. H. MCFARLAND.

How peacefully it lies—on the north shore of Staten Island, in the town of New Brighton, only three quarters of an hour by ferry from the foot of Whitehall street in New York, past Governor's and Bedloe's Islands, and into the Jersey Narrows, through the moored and moving shipping,—just away from the din and whirl of the great city. It is one hundred and sixty-six acres in area, including farm and woodland, with water frontage of seventeen hundred feet. To go to it only for a visit in these summer days is, itself, a benediction of rest and amplitude. There, under royal trees and on the close-cut, level sward, are the spacious buildings of Westchester marble, almost filled with sailors cared for by the bequest of ROBERT RICHARD RANDALL, sea captain, of English or provin-

cial birth, who, dying in New York, in 1801, provided thus for aged, worn out, and decrepit seamen who have sailed under the American flag for the space of five years. It was only a New York farm of twenty-one acres * which he devised to compass this, but it lay between what are now Fourth and Fifth Avenues, Waverly Place, and Tenth street, and so the land is in the very heart and centre of the marts of trade in our commercial city. Probably the property at Staten Island is now worth a hundred times as much as the then value of that farm; and property still owned within the city is so valuable that it makes the income

* The house then upon the farm stood at the present corner of Ninth street and Broadway, where is the retail store of Messrs. A. T. STEWART & CO. This firm are lessees of the Sailors' Snug Harbor.

of that institution nigh, if not quite, \$200,000 per year.

Not without struggle was Captain RANDALL's purpose carried out, for the heirs contested the will against the trustees of his charity for twenty-nine years, until, in March, 1830, the Supreme Court of the United States entered a decree in favor of the latter. These at once petitioned the State Legislature for leave to sell a portion of the farm, to buy and build elsewhere in the neighborhood of New York, and their prayer being granted, they made this Staten Island purchase; and therefore one reads over the door of the main building, a hundred and fifty feet from the central gate and entrance, in a straight line from the stone pier by the water's edge, the inscription:

SAILORS' SNUG HARBOR.
THIS BUILDING WAS ORIGINALLY FOUNDED
UPON THE BEQUEST OF
ROBERT RICHARD RANDALL.
CORNER STONE LAID OCTOBER 21, 1831.

Then follows a list of the trustees at that time, including the State Chancellor.*

The various edifices of the Snug Harbor are this main building, principally for dormitories, two stories in height; a building for dining-halls, also two stories, in its rear, and connected with it by open

covered passage ways; a two-story hospital, one hundred and ninety feet by fifty feet; chapel, laundry, and bakery; dwellings for the families of the governor, physician, chaplain, steward, engineer, and farmer with all needful barns and other outbuildings. Entering the grounds by the central gate, one comes immediately to the monument of the founder, of massive marble, enclosed, and inscribed with appropriate records, the remains having been deposited on this spot in 1834. It is in contemplation to remove this, and erect in place of it a statue to his memory. Passing on, one stands in the large hall of the main edifice. The dome is well above you, with gallery beneath it. It is set with stained glass, and the arched ceiling is painted in colors, with mouldings running to the centre carved like the ropes of a ship. At the south end of the hall is RANDALL's bust, at the north the motto "Christ is my Anchor," on the east side "Port after Stormy Sea," on the west "After Dangerous Toil."

To the side of the first floor are the Governor's and other offices, a prayer-room, and the library. Here are eleven hundred miscellaneous volumes, and the four hundred and fifty seamen in the Harbor are reading now about four hundred and fifty of these volumes each month. The popular and illustrated magazines and novels occupy most of their attention. The dormitories are large and lofty, with from three to six single beds in each. Thence you go to the dining-rooms, in the rear building. Here are the tables, clean and large, with capacity for four hundred and sixty men. Ten persons added to those now there would fill them utterly. The food is ample and substantial, the bread precisely that supplied to the famil-

*The present trustees, who make annual report to the Legislature of New York, are: the Mayor and Recorder of the City of New York, the President of the New York Chamber of Commerce, the President and Vice-President of the Marine Society of the Port of New York, and the Rector of Trinity Church, with the Pastor of the First Presbyterian Church in New York City. The active administration from the Board of Trustees is extended to an Executive Committee of three consisting, at this time, of Captain SNOW, Rev. W. M. PAXTON, and Captain FERRIER. The present officers of the Sailors' Snug Harbor are: Governor: THOMAS MELVILLE, once a sea captain from Massachusetts (since 1867), the third incumbent of the office in forty-five years; Physician: Dr. S. V. R. BOGERT (since 1841); Chaplain: Rev. C. J. JONES (since 1863); Steward: Captain J. CLARK; Matron: Miss M. A. GLEASON. Its New York office is at No. 32 Seamen's Savings Bank Building, corner Wall and Pearl streets.

ies of the officers. The soups and joints, full line of all vegetables and fruits in season, bread, butter, gingerbread, stewed prunes and apples, tea and coffee, should be, and must be, despite his occasional growling, a welcome change to "JACK," who, even if fortunate in his ship's diet hitherto, has doubtless eaten a good deal of dry hard-tack and salt junk. They eat in messes: the ordinary mess, the blind mess, the colored mess, etc.; and though one grumbling fellow, years ago, who was dismissed the Harbor, brought suit against the trustees, and swore that he had had but one cup of coffee at his meals, it soon appeared, in offset, that his bowl, like all the others (and we saw them), had its fill, and held a quart, and that if he had sought he could have had it filled again. Excavation has been begun to prepare for heating this and the main building by steam, from boilers set between the two.

The Harbor's chapel needs no special description. Set to the eastward in the grounds, within easy reach of the main buildings, its interior is fitted and colored in excellent taste. At the southern end of the audience-room, and to the left when facing northward, is a marble scroll upon the wall, with another inscription commemorating Captain RANDALL. Service is attended by the families of the officers as well as by the inmates of the institution,—the latter coming voluntarily, with the single restriction that if they do not come upon the Sabbath, they shall stay within their rooms. The service is Protestant and Evangelical. There is no organized Church, but twice a year the Sacrament of the Supper is administered.

The chaplain's record is too well known to require many words about

it. Himself an English sailor, he came to this country on a voyage from the East Indies in 1840; was converted to Christ; went on three voyages after that conversion, then left the sea and studied in college and in seminary for the ministry. Coming to that, he preached to boatmen at St. Louis Mo., for eight and a half years; then for six years and a half was pastor of the Mariners' Church of the New York City Port Society, corner Catharine and Madison streets in New York. There he received seven hundred persons of seventy different nationalities into the Church of Christ, and thence was led, in the draft riots of the Rebellion in New York, to the Snug Harbor, as to a refuge of peace for his frightened family, and has not since left the duties to which God called him then and there. His is the only religious service held upon the grounds or permitted in the institution, but sailors of the Romish faith have liberty to attend upon their services outside the Harbor grounds.

Opened in 1833, the number of inmates at the Harbor has steadily increased. Up to January 1, 1872, the admissions numbered seventeen hundred and ninety-nine, and five of these had been born at sea. The average age of the men at entry is fifty-four years; the average age of the four hundred and fifty now there is sixty-three years and eight months. The average death rate is ten per cent. per annum. The cemetery on the grounds holds now twelve hundred graves. Sailors have stayed at this Harbor until their lives flickered out as a gust of wind blows out a lamp at the case-ment, at the age of one hundred and three, and ninety-nine, and ninety-six years, and all along that range of years.

Any well-disposed person is ad-

mitted to the grounds and buildings of the Harbor, under proper regulations, without fee save on Sundays, and then visitors are excluded. Such will do well to go, and may find upon the grounds—paying only a nominal rent to the Harbor's trustees—another institution entirely distinct from it, which shelters and cares for one hundred and ten to one hundred and thirty destitute children of seamen.

And this charity which Captain RANDALL founded is as noble in its generosity, as the spot where it is placed is lovely in its aspect and outlook. Here these veterans of the sea are at harbor. God rest them; their earthly storms are past; they have rounded the Cape—are “in safe haven.” May it be the prelude for each and all to the rest that remains for his people.—*Christian at Work.*

RAPID TRANSIT TO EUROPE.

The Atlantic steamer of to-day is simply an enlargement of what she was thirty years ago—a huge freight boat with a tier of staterooms on top. In those days the amount of freight was little, the number of passengers less, and there was no chance for any such division. But as the volume of traffic has increased there has been an increasing difficulty in making the two elements work together. The vessel is built, not to suit either purpose exactly, but as a sort of compromise between the two. The passengers have to be detained for the freight, and the freight hurried for the passengers. The passengers are set down, not where most of them would prefer to go, but at the place where the freight is consigned. Many of the internal arrangements of the ship are very inconvenient for the passengers, but are required for the proper stowage and handling of the cargo. The risk of fire is often increased by the freight, as well as the difficulty of extinguishing it; and in case of a serious leak, the story has been told too often that it might have been reached and stopped but for the mass of heavy freight that overlay it. Many of

our first-class steamers carry grain in bulk, the danger of which in case of leak is well known, starting the seams and choking the pumps. Cotton is another dangerous item that often appears in the manifest. It is said, moreover, that to carry freight across in ten days costs nearly double what it would at a slightly slower rate; say thirteen or fourteen days. But while this might answer as well or better for most merchandise, the passengers could not submit to such delay. Again, the heavy freighting season is often in the winter, when scarcely any passengers go at all; and in the summer, when the staterooms are crowded, the hold is sometimes so empty that the consequent rolling of the vessel causes great discomfort, and, what is more serious for the company, a loss has to be suffered in one department for the sake of making a profit in the other.

The situation, in a word, is very much as if our railroads, instead of providing passenger cars, gave us nothing better than seats on top of the freight cars, with a speed of about fifteen miles an hour; or as if our horse breeders had never developed but one style of animal, whether for the race

course or draught purposes. The steamer is quite as absurd, and dangerous besides; for our tier of staterooms is fastened on to the top of a heavy iron box, loaded with heavy freight, which, in the event of a sudden blow, may go to the bottom as if it were made of glass.

But even in the present state of knowledge it would be quite possible to construct a vessel which would not only greatly exceed the present maximum speed, but would also be fireproof and unsinkable. These ideas are not new; they have been propounded at various times by ship-builders, but have hitherto been overlooked as incompatible with the freight problem.

As to the precise form and size of such a vessel, it would be premature to say much; but an idea might be suggested by the cigar-shaped steamers constructed some years ago by the Messrs. Winans of Baltimore. These vessels were never quite successful, for the reason that the power was not properly applied; but it was pretty well demonstrated that the model was one of the best yet discovered for high rates of speed in rough water, and no doubt some modification of this pattern would produce good results. The great length and fine lines would insure steadiness and speed, while the long, tapering ends, sharp above and below, would instantly free themselves of water in a heavy sea, instead of being borne down like the ordinary deck. In this case the deck would be merely a partial flattening of the arched back, protected by a rail, and extending two-thirds the length of the ship. An arched surface would everywhere be presented to the shock of the waves. The propeller would be at the extreme end, which would be more deeply submerged than the cutwater, the

draft increasing all the way from stem to stern. This would not only give the screw a powerful hold upon the water, but the buoyancy and speed of the vessel would enable her to glide over the waves rather than to plough heavily through them. The engines would be of the greatest practicable power and speed. Side wheels might be preferable to the screw, as they tend to reduce the rolling motion; but on the other hand, they are more liable to accident, and occupy much of that part of the vessel which is most desirable for passengers.

Full opportunity would be afforded in a model of this kind to avail ourselves of the wave lines, the importance of which has been clearly demonstrated by Mr. Scott Russell, the eminent English engineer. His conclusion, after an immense number of experiments, was that by conforming the shape of a vessel to the shape of the wave produced by her own motion, a high velocity could be obtained with a comparatively small power. The bow must correspond to the 'wave of translation,' and exceed in length the stern, which corresponds to the 'wave of egress,' so that the greatest width may be aft of the middle by about one-fifth of the whole length. The bow must be very sharp, and the lines for some distance slightly concave.

Coming to the interior arrangements, the upper part of the hull, excepting the extreme ends, would be occupied by the passengers, the bottom by the machinery and coal, while all the intervening space—at least two-thirds of the whole cubical capacity—would be entirely filled up with small air-tight and water-tight cells hermetically sealed. This cellular arrangement would not only prevent the ship

from sinking in any emergency—even if cut in two or filled with water—but could also, by being arranged in a diagonal manner, be made to give immense rigidity to the hull, stiffening it like a trestle bridge. It might be better, instead of the cells, to have this part of the hull filled up solidly with cork or some similar material, provided it could be made fire-proof. Were it not for this contingency, and could they be properly secured, perhaps empty casks would be better than anything else. It would be a great comfort to the nervous voyager to feel that, come what might, the ship beneath him could no more sink into the sea than his house at home could sink into the earth. Instead of worrying ourselves about life-preservers, life-boats, safety-rafts, and the like—beautiful things to look at, but generally useless when most wanted—the ship itself would be a gigantic life-preserver, always in readiness. Fire could not burn her, collision or tempest

could only disable her, and in the worst event her passengers would only have to wait for the first passing vessel to be taken off or towed into port.

But suppose we unexpectedly run upon a rocky coast: would not our ideal ship go to pieces just like the *Atlantic* or the freshly remembered *Schiller*? No doubt of it; but the waves which washed off the helpless victims at Mars Head and the Dogs of Scilly would only lift her, like drift-wood, higher upon the rocks. Should assistance be late in arriving, she would keep above water—whole or in fragments—until completely broken up. But it is wasting time to speculate on an event where there are a hundred contingencies. With ordinary seamanship, no steamer has any business to get on the rocks. We can only say that the chances of saving life would be infinitely greater in a buoyant vessel than in one which immediately settled down like a broken iron pot.”—*Galaxy*.

THE SHIPWRECK.

BY J. M. S.

Several years since, in the month of March, I stood on the shore of the sea, a little to the north of Highland Light, Cape Cod. In the forepart of that day, during a long period of easterly winds and thick fogs, an English Barque, loaded with railroad iron, grounded on a sandbar a few hundred yards from shore, and stuck fast. It was some hours before the vessel was discovered by those on the land, and past the middle of the afternoon before men could be gathered to render assistance. After the vessel grounded, the time had been

when the tide was out and the wind was light, and men could have gone to them in safety; but now the tide was coming in, and the wind had risen, rolling in great waves, that tumbled and foamed, making a combing and fearful surf. The first thing done by those on the shore to render assistance was this: two men started out in a Dory to take a line to the barque; but they had not gone far before they were swamped by a great wave, and then clinging to the bottom of the upturned boat, they were borne by a strong current down the shore and

drowned. Next, they sought to throw a line over the barque from the shore by firing it from a mortar, but this failed as one after another these burst or would not work. Then other men went down the shore half a mile and drew up the great Life Boat; this was manned by young seamen; just as they were about to push her off old sea-captains forbade them, saying, "It will be entirely in vain, you cannot live a moment in those waves; and it will be only the loss of so many more lives for nothing:" so the young men got out, and they drew her up again on shore; then I saw those old greyheaded sea-captains shed tears like rain drops, as they looked on the crew of the doomed vessel, knowing full well their fate.

Those on the barque were not indifferent spectators of what was done on the land, and sometimes they cheered them with a shout; but when they saw that Life Boat drawn up on shore, and the last hope of rescue had failed them, they uttered a cry so loud and piercing, it was heard inland for miles; such a shriek and wail of despair I pray God I may never hear again. These cries they repeated, growing weaker and weaker, till all seemed still. Meanwhile the clouds had come down thicker, the great rain poured in torrents, and the wind blew fiercer, hurling the great waves with a thundering and crashing sound clear over the barque, breaking spars and masts, and rending her sides.

As darkness came on, the men on the shore built a fire and kept it alive to cheer the helpless crew, while others walked the beach to pick up any who might have been washed ashore or borne to land; this they continued to do till near midnight.

Sometime past midnight; the keeper of the light and another man went down to this place again, and found there two sailors chilled and beaten, and bruised, who had come ashore lashed to a piece of the wreck: these they carried on their shoulders up the steep bank, seventy-five feet high, in the great wind and rain, and then on to the light house; and so they were saved—two alone of a crew numbering eighteen; all the others found a watery grave; two of our men died in a vain effort to save the crew, and only two of them escaped with their lives. The scene of that shipwreck has been harrowing to the mind ever since, but the joy over the two saved was and still is great.

Now my readers, let me take you further into my confidence to say in addition, it would seem that the crew of that vessel for hours after she struck, thought they were in no danger, and so made no effort themselves to reach the land, when they might perhaps have done it in perfect safety; yet afterwards they found themselves in danger, and when it was too late, when it was beyond the power of man to aid, they cried for assistance; and thus except these two they all *perished*: so now we sinners many times think our souls are in peace and safety, when we are in danger of *perishing eternally*; but the Lord Jesus Christ, my friends did not give *his life* in a vain effort to save men's souls; all may not be saved by him, yet he has provided a way of escape for all; he has prepared a Life Boat that sails in safety any and every sea; but a Life Boat is of no value, unless it is entered, this one rescues every mariner who will trust himself to it and enters it. It was needful that Christ himself should go beneath those waves and perish—in that sense—beneath those

waters, and then be raised up from that grave to life again, *in order to be a Savior*; this has all been done, and now, he "mighty to save," ever lives to rescue the perishing; he can rescue all the shipwrecked—all *perishing* souls; He has said in His own sweet word, "Whosoever believeth in Him should not *perish*, but have everlasting life."

Beloved friends, will you as sinners needing salvation, accept of this offer, and enter that Life Boat to find eternal safety? When our Saviour said "God so loved the world as to give his Son" to die,

He presents a plea of peculiar force—a plea not of fear, but of love; it is the highest kind of appeal God can make, the appeal of kindness and goodness; will you then believe and be saved? You who are out on the tempestuous waters, where the storms are raging and billows are dashing over you, hail that Life Boat passing near and enter it, it will bear you to a peaceful shore, see! it is drawing near your frail and perishing barque; enter it and live.—*Congregationalist*.

For the Sailors' Magazine.

FATHER EASTBURN.

BY REV. D. H. EMERSON, D. D.

About fifty years ago there might be seen in the streets of Philadelphia, a gentleman in the neat clerical dress of the olden time, consisting of straight Quaker coat and vest, white cravat, ruffles at his wrist, and small clothes, and this gentleman of the middle size, with frame well knit, and remarkable activity, around whom the children flocked, and to whom all kinds of people pleasantly and reverently nodded, as he hurried along to his appointments, this venerable and friendly old gentleman, was Father Eastburn, the sailor's preacher, the founder of the Eastburn Mariner's Church, Philadelphia, who labored long and earnestly in behalf of seamen in Philadelphia, Baltimore, and New York, and to whose persevering efforts the AMERICAN SEAMEN'S FRIEND SOCIETY, in the city of New York can in great measure trace its origin.

Joseph Eastburn was born in the city of Philadelphia on the 11th

day of August, 1748. His father was Robert Eastburn. Robert belonged to a strict Quaker family in England, and Joseph was trained up in the good moral principles of the Friend's Societies. He was early sent to school, and had serious impressions upon his mind from his tenderest years. At fourteen years of age, he was taken from school, and put apprentice to the business of a cabinet-maker. Here he found himself in a shop with seventeen lads and young men, all of whom were wicked and profane; and when he retired to a secret place for prayer, these tormentors followed him, and threw stones and clubs at the spot where they suspected him to be. This led him to rise at midnight for prayer, until his soul was filled with comfort, and he said, "I could now call the Lord my dear Father, and felt my whole heart going out to Him in love!"

After this happy experience, he

went on his way rejoicing; he began a weekly meeting, led in prayer, read sermons to the people, and often procured ministers to come and address his congregations. This remarkable zeal became known to the ministry, and they assisted him in obtaining an education as preparatory to the gospel ministry.

The health of Mr. Eastburn not permitting the prosecution of study, he returned to his business of cabinet-making, and here we see the hand of his Savior most clearly revealed, for, by his labors in this business, especially during the season of the Pestilence that visited Philadelphia in 1793—and again in 1797, 1798, and 1799, when he labored all day, and often much of the night in making coffins for the dead, he cancelled all his debts, and accumulated a handsome property, which enabled him afterward to live without manual exertion, to perform ministerial services without charge, and to provide for the support, in part, of a seamen's preacher in Philadelphia, for all time to come.

The church to which Mr. Eastburn belonged in Philadelphia, was the Presbyterian church, of Dr. Ashbel Green; and as the labors of Dr. Green were very great, his congregation worshipping in two places, the Doctor sent Mr. Eastburn to one of these places as a lay preacher, and in that office he continued for six years. After this Mr. Eastburn received the appointment of *Chaplain* for the Hospital, the Almshouse, and the Prison, of the city. And at this time, Dr. Green obtained for him a *license* from the Presbytery of Philadelphia, giving him their sanction in his great labors, and admitting him into pulpits far and near. This license was dear to his heart. He

used it with zeal, perseverance, and wonderful success!

The time now approached when this man of God began to devote his life to the cause of *seamen*. He had a son who was a sailor. This undoubtedly drew his heart towards the sea. He daily met in his walks in Philadelphia those noble but neglected men, who spent their lives upon its bounding billows. His labors among the poor, the sick, the sorrowful, in the institutions under his spiritual care, naturally qualified him for work for the sailor, and brought him into sympathy with the men of the sea. He saw that there was no church for the sailor. He knew of none who gave their services to the seaman. No man seemed to care for their souls. He could do it. He must do it. These are his words.

"In the year 1819, he determined to have a meeting for the dear mariners, and procured for that purpose a sail-loft. It was the sail-loft of Mr. Jacob Dunton, who gave the same gratuitously. It was the 3d Sabbath of October. "we went up into the sail-loft, and hung out a flag. As the sailors came by, they hailed us; "*Ship ahoy!*" We answered them. They said, "*What ship's that?*" We said, "*It is the Ship Zion!*" They said, "*Where are you bound?*" We answered, "*To the port of the New Jerusalem.*" We told them that "we sailed under Admiral Jesus: that we had a good commander; that we had several ships; that there was the ship Methodist, the ship Baptist, the ship Episcopalian, the ship Presbyterian: that we wanted men: that they might have their choice of ships and under-officers, but that they would do well to go in the fleet."

"Well," they said, "We will come in, and hear your terms," and here was the beginning of our Mariner's Church! And now, when any of the dear sailors express a desire to join a church, I ask them what church they would wish to join, and I go with them and I tell the pastor of the church what I know about them."

The public services continued in the sail-loft about three years, when they were removed to the lecture-room of the 2d Presbyterian Church, and on the 3d Sabbath of October, 1824, five years from the time of the first sermon in the sail-loft, the Mariner's Church in Water Street was opened for the use of seamen. From that auspicious day to the present, the Bethel Flag has floated upon the breeze in that city of churches, and as the "dear mariners" catch the sign, the anchor of hope, the dove of peace, the white of purity, the blue of fidelity, they feel that they are "*no more forsaken.*"

After a life of ceaseless activity and benevolence, Father Eastburn, at the good old age of 80 years, was ready to furl his sails, and drop his anchor in the still waters of eternal life.

On one occasion, hearing that this holy man was dead, Dr. Green went to his house, and found him living. "I heard that you had died," said Dr. Green. "*As yet there is no such good news,*" said Father Eastburn.

Reviving after this he was carried to his beloved Mariner's Church. To the pupils in the Sabbath School, he said, "Little children, love one another." To his "dear mariners," his address was the same. Like St. John, when borne to the church for the last time, his whole address was "*Love one another.*"

About two weeks before he died,

he told a friend that he had not a doubt, or a fear, in regard to his eternal happiness.

On the 30th January, 1828, without pain, and in perfect peace, he fell asleep; and clergymen of all denominations, men of all churches, the children of all the schools, the seamen from all the vessels in the harbor, followed his remains to their last resting place. Never was the departure of a good man lamented more sincerely.

Father Eastburn had rare gifts for the work he was commissioned to perform. As a public speaker, he was fluent, animated, and interesting. He spoke without apparent study or effort. He used a great deal of gesticulation. There was much of the dramatic element in him. He excelled in description; in exposition of Scripture; and in experimental preaching; and his whole body was generally swayed to and fro by the fervors of his soul.

His kindness was remarkable. So, too, was his tact in managing men.

Sometimes a sailor, who had partaken too freely of that bane of our noble seamen, the intoxicating cup, would disturb the meeting, "*Put him out,*" would be the cry from the audience. "*No, no,*" said Father Eastburn, "*Don't put him out—bring him to me.*" And so the great weather-beaten son of Neptune, with his bronzed face, and hands and arms marked all over with the symbols and hieroglyphics of the sea, would be led to the veteran soldier of the cross, and sit like a child at his feet, and after the sermon the softened sailor would apologize to the minister, and the next Sabbath he would come sober to church, and become one of its best supporters.

When Father Eastburn founded

the Mariner's Church in Philadelphia, his name was dear to multitudes both in the Old World and in the New; and now it is spoken with love by converted seamen in the four quarters of the globe. Noble man! He labored heroically in a cause not yet fully appreciated, but in a cause that was dear to the Savior's heart, and that was consecrated by the example of the Savior's earthly life! "*The abun-*

dance of the sea" is yet to be *converted to God*—and through the instrumentality of *converted seamen*, the world is to be brought to the Savior's feet! May the time not be far distant, when every ship shall be a "*Bethel*," and every sailor a *Missionary*, to bear the glad tidings of salvation through a Savior crucified, to the ends of the earth!

For the Sailors' Magazine.

SCURVY.

A few days ago a German ship arrived at San Francisco with all her crew disabled by scurvy, and having left fourteen men dead by the same filthy scourge on her ocean track. This is a bad mark for Germany, with all its medical science, and the experience of centuries in the treatment of this disease. But many ships of other nationalities have this year reported more or less cases of scurvy. Experience has taught us that this disease ought not to exist on shipboard. For within the last twenty or thirty years, it has almost disappeared as a marine disease. Formerly it was very common. In the seventeenth and eighteenth centuries it was of frequent occurrence. The ships of those times were small, crowded, wet, and not so well provisioned as those of our times, so that their war ships would report as high as a hundred men down with scurvy, attended with a fearful mortality. Merchant ships would frequently be disabled from the same cause, and have to put in to way ports to recruit their seamen.

But in our times, ships perform the longest voyages, and bring their crews into port in good condition. Our ships are larger, and thus can give their crews more space, larger, more airy, and more comfortable accommodations. Besides,

the art of putting up and preserving all kinds of provisions, has been carried to a high degree of perfection. This accounts for the better general health of seamen now, than formerly.

We should follow the march of improvement, till not a case, of scurvy at least, shall be known on shipboard. This disease can be prevented by removing its causes, which are these: Bad food, food lacking some of the elements of nutrition; uncleanness, and wearing unclean clothing; breathing foul air; long exposure to the cold and wet; gloominess or depression of spirits. These are the chief causes of scurvy, according to the medical authorities, ancient and modern.

As regards bad food, little need be said, for good food is abundant in all the chief ports where ships fit out, and such as will keep, with proper care, on the longest voyages. But a ship with a stock of provisions, good in their several kinds, may not have a sufficient variety to afford all the requisite elements of nutrition. Hence, impoverished blood, inducing scurvy and other diseases. Good beef, pork, bread, and superfine flour, which are the usual staples, are not sufficient to keep men in health. A good supply of vegetables, especially potatoes, are indispensable.

These, grown on a dry, sandy soil, will keep, with proper care, on the longest passages over sea. There is nothing that seamen like better. Oatmeal and wheat-en meal, or Graham flour, as it is usually called by Americans now, supply the materials for replenishing the brain, nerves, and muscles, and a crew should always be furnished with as much as they will eat of them. Corn meal is excellent, the white is far superior to the yellow, as an article of food, being but a little inferior to wheat. With Graham flour and corn meal, without yeast, and cooked by steam, my steward used to make a brown bread, superior to any I ever tasted in any of our homes or hotels. Peas and beans are by no means prized enough at sea; they are among our best foods. They are usually insufficiently or badly cooked, and with too much pork. Well cooked, with the same money-value of butter, as of the usual pork, they make a delicious dish. They really need but a little fatty material, to make them palatable. Dried apples should be a staple on shipboard, to be used daily, when other acid fruits are not to be had in their fresh state.

Apples dried by artificial heat, as the Shakers dry theirs, are but little inferior to the fruit in its fresh, ripe state, as an article of diet. All other dried and preserved fruits are valuable in a sea diet. Oranges and lemons are superior, when they can be had. So are their juices, preserved, good correctives. So is good lime juice, but it is usually musty and unpalatable. I think the same money, spent in good dried apples, is better for the health of a crew, than the usual legal lime juice.

Experience has taught us that vegetables and fruits in their diet, are indispensable to the health of men everywhere, and especially at sea, where salt provisions have to be used so much. And I am fully convinced, that the usual sea allowance of one and a half pounds of salt beef and pork, might, with great

benefit, be reduced one-half, and its place supplied with an addition of grains, vegetables, and fruits. Such a sea diet as I have indicated, is the chief antidote or preventive of scurvy, and would go far to ward off other diseases.

Of great importance in warding off scurvy and other diseases among seamen, also, is the keeping their persons clean, and their clothes clean. They should always be provided with the salt water soap; and when the weather is such for a long time that they cannot dry their clothes in the open air, a fire should be provided for them. Their quarters, in protracted wet weather, should be dried, and ventilated by artificial heat in some way, and should be kept free from chilliness and dampness at all times.

Finally, all possible means should be used to keep seamen on shipboard in good spirits. Cheerfulness is health. Good food on the part of the ship, fair dealing on the part of the officers, words of encouragement, a steady, just, and paternal discipline, allowing all legitimate sports, when not interfering with ship's duties, encouraging music and singing among them, all these things tend to keep up their good feeling, and turn their thoughts away from whatever evil conditions that surround them. In the same direction much has been done by the Loan Libraries, which the good people on shore, of late years, have put on board the ships. They have given occupation to much dull time, and supplied the men with cheerful and interesting subjects for thought and conversation, thus keeping up their connection with the busy world, as well as directing their thoughts to the brighter world beyond this.

As regards the cure of scurvy when it actually exists, the weight of medical authority is against giving drugs. We may safely say, that medicines do little or no good. A change to fresh diet, composed largely of fruits, grains, and vegetables, together with cleanliness, good

air and sunlight, also the smell of the earth, and contact with it, when practicable, will usually effect a cure, if the vital powers are not too far reduced.

This subject opens up the whole matter of Hygiene on shipboard, which is intimately connected with the moral im-

provement of the sailor. For, in proportion as you improve his physical condition generally, you take away the desire for those various stimulants which have heretofore been the chief causes of his degradation.

C. H. B.

For the Sailors' Magazine.

THEN AND NOW.

BY REV. C. J. JONES.

The sailor of half a century ago has scarcely a representative, either at sea or ashore, to-day. The "blue jacket" of the Dibdin type, with his neat rig and rolling gait, is a character of the past. His short jacket has given place to the frock coat, once the peculiarity of the second mate, and all the rest of his garments have undergone a no less striking metamorphosis. His language, too, is changed—even the traditionary man-of-war's-man does not "shiver his mizzen," and "douse his top-lights," and "belay his jaw-tackle," and "unreeve his life-lines," as of old. He is not as reckless and prodigal of his money as he was before the era of "Seamen's Banks for Savings." He does not charter stage-coaches for the privilege of mounting the quarter-deck—as he termed the driver's box—and stowing some tired traveler in the "lower hold," as he designated the "inside," while he "takes a cast of the lead," with a ribbon for a line, and a gold watch for a plummet. But in nothing is the change which has come over the spirit of his dream, more manifest than in his moral character. It is not claimed that the sailor has become an angel, nor that *all* seamen have become Christians. It is however susceptible

of convincing proof, that even in this respect, (thanks to the efforts of Seamen's Friend and other Societies,) seamen, as a class, have undergone a great change. Fifty or sixty years ago, the Christian sailor was rarely met with. The praying man, either in the cabin or in the fore-castle, was the exception rather than, as now, the rule. It is not at all uncommon, at this day, to find in almost every vessel leaving port, in this christian land, a representative of Christ, either forward, or aft, or amidships. It was once a rarity to hear of a prayer-meeting being conducted at sea, either in man-of-war or in merchantman. It is now by no means infrequent. Nor does a religious service, in the fore-castle, or on the berth-deck, create the excitement it once did, either among officers or men.

Two well authenticated cases occur to me in which the holding of a religious service on board ship, or even engaging in private devotion, was deemed a punishable offence. One occurred on board a British seventy-four, sixty years ago.

A few seamen, who had been brought to love the Saviour who redeemed them, and who desired to honor Him, were in the habit

of meeting together for prayer in the fore part of the orlop deck. The crew, failing to break up the meeting by insult and interruption, reported the promoters of it to the officer of the deck, who sent for them, and commanded them to desist. Obedient in all things else to legitimate authority, they felt that, in this case, they should obey God rather than man. Continuing their service, they were again reported, as disturber of the peace and discipline of the ship, and were brought aft for punishment. The affair coming to the ears of the Admiral, he inquired in what way they had offended. The leader of the meeting came forward and stated that they were charged with being Methodists, and with holding a service of prayer, to which they plead guilty, if prayer was a crime. As there was nothing in the articles of war against either Methodists or prayer-meetings, the Admiral asked of the officer who had made the charge if the statement of the man was correct, and was answered in the affirmative. He then asked—"Are these men sailors?" "Do they do their duty cheerfully?" The officer replied that no men in the ship either knew or did their duty, in that respect, better than the accused. "Well," said the Admiral, "How are they in battle: are they brave?" "None braver," said the officer. "In that case there is no ground for punishment," said the chief. "Would to God the whole crew were Methodists. Pipe down, sir!"

The other case was that of a colored man, on board a United States frigate in the South Pacific, forty years ago. The sable tar had "found de Lord,"—as he expressed it, some years before, in the pine forest of his own Southern home, where—to use his own words—

"God came in" and "filled his soul." He took Christ therefore with him into the ship. While pining for sympathy and companionship, he found a white brother who was traveling the same way. Their hearts warmed toward each other, and while others were engaged in worldly amusements, and were singing secular songs, these two stowed themselves away between the guns and read the Bible and sung hymns. They were reported for creating a disturbance on the gun-deck, brought aft on the quarter-deck, and the hands "turned up" to "witness punishment." The colored man being more familiar with the usages of the ship than his companion, and being conscious of having "done nothing worthy of stripes," when commanded to "strip," lifted his heart to the source of help, in prayer, and then stepped a pace in advance of his white brother, and politely touching his fore-lock, said to the Commodore—"May I say a word, if you please sir, before I am 'triced up?'" "Certainly," said the Commodore, "What have you to say?" To which he replied, "Is dere any law, sir, in de Navy agin prayin'?" "Against prayin'?" said the Commodore. "No, sir, but what has that to do with this case? Why do you ask that question?" "Cos, sir," said he, "Me and my white bruder has'nt done noffin, only a sittin' a'tween de guns an a readin' de good book, an' a prayin' to Jesus." Finding, on inquiry, that the sailor had told the truth, that noble officer not only did not punish, but publicly justified the accused, and gave orders that they should not be disturbed while conducting their religious services in the future.

The times have changed since then. Now it is no strange thing to find among the crews of our

men-of-war and merchant vessels, prayer-meetings continued during the whole voyage, and, in some instances, the "gold lace" and the "blue flannel" have been seen fraternally intermingled on the same bench in the accustomed meetings for prayer. During our late "unpleasantness," almost every ship on our blockading coast, for the first year or two, had bands of praying men on board, numbering all the way from two to fifty in each vessel. These services, in many instances, were greatly blessed in bringing men to Christ.

It is but a few weeks ago that the U. S. S. *Tennessee* left this port for the East India squadron, bearing with her a crew of five hundred men, among whom are about fifteen who are professed followers of Christ, and who have adopted and signed, at the suggestion of that faithful Missionary, Mr. T. D. Williams, of Brooklyn, a series of rules for their own guidance and direction during the cruise, viz.:

We whose names are hereunto annexed, do hereby *solemnly pledge* ourselves by Divine assistance:

1st.—To consecrate ourselves to the service of the most high *God*, our *Heavenly Father* :

2nd.—We do promise by our example and daily deportment, to honor our profession, and thereby endeavor to glorify Him whose we are and whom we ought to obey:

3rd.—We do promise to make *God's Word* our daily meditation, and to rely upon it to guide us in all our ways:

4th.—We do promise that we will have,

if possible, stated times for private devotion, prayer, reading the Scriptures, and self-examination:

5th.—We do promise to meet together as often as opportunity is given, for prayer, the study of the Bible, and mutual improvement in our Christian life:

6th.—We do promise, upon our arrival in foreign ports, at once to seek some place where Christians meet for the worship of the *True and Living God* :

7th.—We do promise that we will stand by each other through good as well as evil report, and that we will not be ashamed to confess Christ before our shipmates and the world:

8th.—We do promise (the grace of God which is in Jesus Christ our Lord assisting us) never to go back to the beggarly elements of the world, nor dishonor our solemn vows.

With such a beginning, and under the faithful instruction of their esteemed and devoted Chaplain, Rev. Donald McLaren, who is richly provided with libraries from the AMERICAN SEAMEN'S FRIEND SOCIETY, and with other reading matter, and who is so well adapted to their needs, may we not expect to hear of blessed results? Let the people of God pray for the rich grace of our Lord Jesus, and the power of the Holy Ghost to accompany them, and plead with Him for a glorious revival among the officers and crew of the U. S. S. *Tennessee*. For it is by the example and labors of such men as these, if they are faithful and persistent in their efforts to do good to those with whom they mingle, that we are led to anticipate the conversion of the world, through the conversion of the abundance of the sea.

THE ARK.

Throughout Scripture we cannot find a more beautiful and striking type of the Lord Jesus Christ, the Savior of sinners, than we have in the Ark. In the days of Noah

sin so abounded that God could suffer it no longer, and was, so to speak, forced to sweep from off the face of the earth all who would not take warning, but who went

heedlessly on in their own ways, fearing not God. But God in His love, willing to save, prepared an ark by the hands of Noah, and when we consider the length of time taken to build the ark, the longsuffering of God is magnificently set forth. One word from God and the ark could have been in readiness; but not so, one man is put to work, and plenty of time is given for all to hear of the coming flood and this place of refuge. Every nail driven was not only a warning voice, but a gracious invitation to believe and live. But, oh! solemn thought, thorough indifference reigned; the voice of Noah fell upon their ears as rain upon the flinty rock, opinions passing, most likely, from one to another upon the weakness of mind and folly of Noah. They would not believe the message from God; God can justly say, "I would, but ye would not." But after one hundred and twenty years, or thereabouts, of warning, the time was up—God's longsuffering came to an end; the ark was finished, all the animals God wished saved were gathered into the ark, then Noah, his wife and family, "and the Lord shut him in." (Gen. vii: 16). The door was shut.

Dear unsaved one, what a voice of warning is this to you! Forget not that God's word is as true today as it was in the days of Noah. Christ is now the Ark of God, prepared by God upon Calvary's Cross, while He was nailed to that accursed tree. Oh, what a voice to the sons of men! nails driven through those precious blessed hands and feet of the adorable Lamb of God, and all, all to prepare an ark for sinners. And yet innumerable are the souls who treat all this work of God with indifference, who think of none of

these things. But God is not mocked; the day is fast approaching when He will again shut the door, and those who have not entered into the Ark must be left outside for judgment, for there is no other way of escape. In the days of Noah some might have climbed to the top of the mountain, but all was of no use; the ark was the only place of safety. And so it is now, dear reader; no safety out of Christ. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii. 1); but all who have heard the Gospel and who are not in Him must perish. "But how am I to get into Christ?" you may ask. Well, I will tell you the way. Christ is the way; Christ is the door; Christ is the ark. Come to Him. "Him that cometh to Me (says the Lord Jesus Christ) I will in no wise cast out" (John vi. 37). He will take you in if you will only come to Him; the only hindrance is with yourself; ye will not come to Him. How often has the blessed Lord to say, "Ye will not come to Me that ye might have life" (John v. 40). Other vessels may be afloat very like an ark. Beware of anything short of Christ, the Ark of God. Religion is not the ark, neither are prayers—nothing short of Christ. "By Me (says the blessed Lord) if any man enter in he shall be saved" (John x. 9).

This is a very simple warning and invitation; but, dear unsaved one, it is another message to you, and adds to your responsibility if you go on without Christ.

In these days men are treating God's message of love very much like the people in the days of Noah. Look, for instance, at one of God's beloved servants standing in the street, crying with a loud voice,

"Judgment is approaching; believe in the Lord Jesus Christ, and thou shalt be saved." One and another will venture forward for a minute, and then turn away as if from an idle tale; others with scornful indifference pass by as if they would not deign to look upon one so foolish, and haughtily refuse to accept a tract containing the glad tidings of God; but, dear reader, "it pleased God, by the foolishness of preaching, to save them that believe" (1 Cor. i. 21). Again God must say, "I would, but ye would not." Many tell you they are doing the best they can. What would doing of any kind, good or bad, have availed for those in the days of Noah outside the ark? Nothing, dear reader, nothing; neither will doing of any kind serve those who are not in Christ. You may say, "But I am working to get in." Did God ask the people in the days of Noah to work to get into the ark? Distinctly not. What God asked them was simply to believe the message that they were lost and ruined, and ere long judgment would overtake them, and directed them to the ark as the only place of safety; and God's message is the same to-day. Sinner, you are lost and ruined; get into the Ark, else you will perish. Oh, believe the message; go at once to the Lord Jesus Christ, the Son of the living God, and He will take you in just as you are and land you safe in glory. He loves you, and in love beseeches you to take refuge in Him, the Ark of God.

"O'er mountain, hill, and vale,
Glides safely on
The ark.

How high the billows rise,
But higher is
The ark.

The wind blows strong and keen,
But stronger is
The ark.

How safe, how very safe,
Are all within
The ark!"

L. S.

Love Great, and Pure, and True.

"The love of Christ, which passeth knowledge."

O never could the human heart
Conceive a love so *great*
As that displayed by Jesus Christ,
Who stooped to man's estate,
To bear his sin, to bear his woe,
And suffer in his stead;
For man—O miracle of love!
For guilty man He bled!

O never could the human heart
Conceive a love so *pure*
As that which brought the Son of God
Man's judgment to endure.
Ah, yes! for man He bled—He died,
Rebellious guilty man;
Sure no such love has e'er been known
Since time its course began!

O never could the human heart
Conceive a love so *true*
As that which man's unrighteousness
From Christ the Saviour drew;
For though it cost His precious blood
To save the guilty soul,
He gave His life—He gave His all;
What love unspeakable!

O may such wondrous love exert
Its mighty power in me;
May I, the saved, at such a price,
Live only, Lord, to Thee;
Thy witness in this dark, dark world,
Thy name to glorify,
Till Thou shalt place the crown on me
In yon bright courts on high.
That crown of life Thy blood hath won
For all who look to Thee;
That crown of glory, crown of joy,
Thy gifts so large and free.
Once in the distance, now brought nigh,
Accepted, loved, forgiven;
Ah, mine shall be the sweetest praise
In all the courts of heaven!

A. M.

For the Sailors' Magazine.

The Conversion of a Long Prayed for Sailor Son.—No. 2.

CONFIRMATORY EXPERIENCE.

Perhaps it may not be thought wise or expedient to continue the publication of letters such as those presented under the above caption in the September number, but judicious friends who have seen those that follow, deem them worthy of record, as tending to exalt the honor of Him

who justifieth the ungodly when they repent and believe, and as adapted to interest, and instruct, and impress sailors, and to encourage those who pray for them, and for all sinners. Indeed, it has been suggested that they might be arranged in the form of a tract, for wider and more prominent use. The last letter quoted was dated August 1st, 1875. He writes again August 8th, in reply to the wondering and admiring inquiry, "Can all this be true? Is there any deception?"

"If I have deceived you, dear father, then am I myself deceived, which, God grant may not be! I have tried to write exactly as I felt, and I trust I may never deceive you again on any subject, least of all on this. And I do not think that I can be deceived; when I think of my experience of the last few weeks, I feel sure that I cannot be. I do not want to doubt. If I trust God at all, I want to do so fully and entirely. Hitherto I have lived entirely for Satan. With a Bible—my mother's gift—in my trunk, I scarcely even opened it, and valued it *only as her gift*; for the truth it contained, I cared nothing. My companions were of the worst class. No one but my Savior knows how entirely abandoned I have been. But *now* my Bible is the most precious thing I have, because, from its precious leaves, I trust I have found eternal life. And if I trust at all, I *must* do so fully. You do not know what terrible temptations sometimes assail me, but I believe that God has placed me just where I am so that I may the more easily resist them. * * * Sometimes I have such terrible thoughts and feelings that I almost doubt myself, but after the life I have led, how can I expect to be rid of them all at once, or even ever. They come to me unbidden, and I get rid of them just as soon as I can, by praying Christ to help me not to have them, and that's all I can do. Jesus knows how wicked I have been better than I do myself, and He says, 'Whoso-

ever cometh unto me I will in no wise cast out.' I won't doubt, and that ends it."

August 15th, he writes: "I have to thank God for another week of merciful kindness to me. My weaknesses, my short comings, my sins, (to call things by their right names) have been many, and I try to humble myself before Him, and beg forgiveness of them, but I recall many temptations to sin, many evil thoughts and feelings, which He has enabled me to resist, and I thank Him, and feel sure that Jesus is helping me to lead a better life. You don't know how dear those Sabbath days have been to me. I look forward to Sunday all through the week, somehow, my dear Savior seems nearer to me on that day, and I have more time for reading and communion."

August 22nd. "I have been reading the past week, *Stepping Heavenward*. I can only *creep* as yet, although I pray for more strength every day, but how sweet it is to creep to Christ's feet and lie there! That book has taught me that I can make every little act of my daily duties an act of worship, if I do it believing that He has given it to me to do, and, if I do it cheerfully to *please* Him. You don't know how this makes me love my hard work.

When I first came on board this ship, and for a long time, indeed, until very lately, I felt a terrible longing and craving for liquor. When I went on shore with the captain, there were three '*dead falls*' staring me in the face, and it was a terrible temptation. I would almost have to shut my eyes when I passed a saloon. But God helped me to resist, and resist, and last night it occurred to me that this fearful appetite was all gone, for over a week I had not felt it, and it cost me no struggle, hardly, to refuse an invitation to drink; and I had never thought to thank God for having killed this appetite, but when I thought of it, I tried to thank Him with my whole heart."

To another friend, he wrote, under same date: "You have heard how good God has been to me. You cannot imagine how low I was sunk in the vilest kind of sin. All my associates were of the lowest class, but God separated me from them by placing me on board this ship, gave me a friend in the captain, and drew my heart unto Himself, and has, I humbly trust, forgiven me. I have no one to talk with or ask questions of. I do not know what sure evidences of sins forgiven every one who comes to Christ has. I trust mine are forgiven,—*First*, because my dear Savior has promised it; because He died for me, and I believe His promise, and trust His word so far as He gives me faith, praying all the time for more faith and strength. *Second*, because I don't think, if I were not forgiven, that I should feel such love for Christ, such peace, or take such pleasure in trying to do His will, trying to do my work well, because He has put me here to do it. I think, even if I knew I were not forgiven, that I love Him so, I should keep on just as I am doing, trying my best, in my poor, humble way, to please Him, and trusting him to forgive me whenever He saw fit. *I may* be wrong, but, oh! I hope and pray that I am not. Sometimes I think that perhaps, God has placed me in this position, away from *direct* communication with Christian friends, so that I may *depend* upon, and look *wholly* to Him, and it seems to draw me nearer to Him to feel this. But I do not believe it is right to be trying to find out His reasons for doing things. I think it is enough for me to know that His reasons are sure to be good, and for my good, and if He gives me the spirit to submit to His will, and to try and do His will cheerfully, it is all I ought to ask. I don't mean to say that I always have this spirit; I get out of patience, I get ugly, wicked thoughts and feelings; I get so I can take no comfort in prayer; I get perfectly disgusted with myself; but I try to pray on all the time, and

then, sometimes, I have such a sweet feeling of peace, and rest, and nearness to my dear Savior, that I feel perfectly happy."

August 14th. "The captain writes: "I am making—my right hand man. He now has charge of the ship in my absence. I think a great deal of him, and he is very useful to me. He seems contented, and I think means to do good."

The captain's wife, a Christian woman, writes: "I have watched him closely, and have noticed how thoughtful he appeared, and how faithfully he discharged his duties, and felt he was trying to do right. His conversion is a great encouragement to prayer."

"Thou shalt Find it after many Days."

Such instances as follow, furnish delightful evidence that preaching to sailors is a hopeful work. How cheering to the Chaplain's heart to receive the assurance that his labor has not been in vain, but that abroad, on the oceans, are those whom he has been permitted to lead to the Savior.—ED. MAG.

SOCORRO, NEW MEXICO, }
August 23d, 1875. }

Rev. C. J. JONES.

Dear Sir :—It is just fourteen years this month, since I heard the first sermon preached in the Mariners' Church, by yourself. I never can forget it. That sermon, and my experience the same evening, in the basement, fixed my determination for Christ, though not hopefully converted till six years afterwards, (1867,) through the instrumentality of J. H. Gardner, in Greenwich Street Mission. I often see your articles in the SAILORS' MAGAZINE, when that sermon comes up before me, and now I must let you know before another day passes, that I am grateful to my Savior and to you, for having led me in this way. I became a Sailor Missionary the 1st of April, 1868,

in Buenos Ayres, S. A., under the auspices of the AMERICAN SEAMEN'S FRIEND SOCIETY, but on account of family circumstances, I returned to New York in 1871, and subsequently labored in Minnesota, as a colporteur, for two years, after which I preached on a circuit in Wisconsin. At a Conference, in 1873, at Baraboo, West Wisconsin, I was set apart as a Missionary of the M. E. Church. The Superintendent of Missions for New Mexico, appointed me to Socorro, where I have been laboring under great difficulties, but not without success. I began with six members, now our membership numbers forty-six; and they are still coming in. Most of these are Mexicans, who do not know one word of English. I preach altogether in Spanish. I have baptized four Mexican children and two adults; have married two couples, and received forty into the church, in different parts of the country. To the LORD I give all the praise that a poor, swearing, sinful sailor should be owned of God as His child, and be called to see such joy. I should have liked it better to be laboring among sailors, but the LORD'S will be done. If He sees fit to keep me here on this part of the great desert, where I have traveled for one hundred miles and more, without seeing a solitary house or a single drop of water, His will be done! I should love once more to see the old place where I first

heard the gospel, and if possible the preacher who delivered it, but the LORD'S will be done!

I was born in Denmark, or Schleswig, in 1839, came to California in 1860, to New York, in 1861, was a sailor until 1868, since which time I have tried to persuade sinners to come to Jesus, and blessed be God have seen sailors and landmen, both the old and young of both sexes, come to Jesus and rejoice in His salvation.

Pray for me that I may be faithful unto death. Your humble Brother,

MATTHIAS MATTHIESON,

FROM A MISSIONARY'S REPORT.

On Friday, 3rd September, 1875, I conversed with a young man from Cape Breton. He said his name was Harmon Lewis. He said: "A few Sundays ago, (August 21st,) I was strolling through the city, and passing by the Church of Sea and Land, where Rev. E. O. Bates was preaching, I went in and listened to a sermon from the text, "If ye know these things, happy are ye if ye do them." It was made the means of the salvation of my soul. By the grace of God I am now happy in knowing that my mother's Saviour is also *my* Saviour. How happy she will be to hear that her prodigal son has been rescued from a life of sin, and made a "new creature in Christ Jesus."

OUR WORK:

CORRESPONDENCE, REPORTS, &c.

Belgium.

ANTWERP.

Rev. E. W. MATTHEWS, Chaplain, reports that the work for seamen here, was prosecuted during the summer, with the earnestness which has characterized the past. His own labors have been put forth, for months, in the direction of se-

curing the New Sailor's Church and Institute Building. Money enough having been secured to pay for the plot of land spoken of in our MAGAZINE for April last, at the end of Avenue du Commerce, it was purchased and paid for, in part, and excavation was commenced, July 26th. The public ceremony of laying the corner stone was set down for 20th Septem-

ber, and was to be participated in by Mr. Lumley, the English Ambassador, the American Consul, the clergy of the vicinity, and others. The King of the Belgians had sent a valuable present to the "Bazaar" held in aid of the new building.

The Hospital has had comparatively few sick sailors within its walls, the season being exceptionally healthy. A library of over one hundred volumes has been placed in its Protestant ward, by several gentlemen. Weekly service has been held on one of the London steamers, which was well attended. Bethel services have also been regularly sustained, with the accompanying Sunday-school and weekly Temperance meeting. Several monthly entertainments by ladies and gentlemen, and several lectures at the Bethel have added to its attractions for sailors. Lord Radstock, the English Evangelist, held one religious service during a week of special effort at the Bethel. The heart of the Chaplain was much cheered by an American ship-owner, in May, who came to him after one service, and said, "My Captains have often told me of you and your work, and I have much pleasure in contributing 100 francs for your building, and something more at another time." Letters are constantly reaching him from men before and behind the mast, bearing witness to the usefulness of the mission. "I hope you are having some good meetings," says one Captain, in such a letter, "and that numbers of seafaring men attend them. If they carry away with them such pleasant recollections as I have, of service in your Bethel, they will long for another chance of attending."

Sweden.

HELSINGBORG.

"Touring" is the word for the service of Rev. N. P. WAHLSTEDT, as reported for the months of April, May and June last. Beginning at Helsingborg,

Räa and Malmo, he traveled through, visited, and labored in Ullstorp, Landskrona, (where he was prevented from preaching, because the Priest had forbidden that the schoolhouse should be opened for his meeting), Copenhagen, Oderup, Helsingborg, (Denmark) Wisby, and Strofvelstorp. He met with several sailors who were Christians, and many of them received the word of God with eagerness.

WARBERG AND WEDIGE.

Mr. C. CARLSON reports for the second quarter of this year, that his labor has been much blessed of God. He preached and otherwise labored on the coast south from his home, and is assured that souls were converted to Christ. So many were the invitations for his presence and work that he could hardly answer all of them.

GEFLE.

Mr. E. ERICKSSON writes: "This has been the acceptable year of the Lord. His Spirit has blown over Europe and America, and even I have experienced that the Lord has blessed His word upon the hearts of many sinners, to give them life from the dead." Multitudes of hearers were assembled at his preaching services in April, at "the great Iron works, at the sea, Barken and its vicinity." Here are many sailors, and they have lived in drinking, gaming and fighting at the festivals, but now they come to the meetings for hearing God's word, begin to read the Bible at their homes, and sing religious songs. Many vessels came to Gefle in May, and these he faithfully visited. In a long conversation, a captain who was a free thinker, was convinced by the word of God of his errors, then he visited the chapel sometimes. He speaks of preaching, June 20th, at Soderhamm, on board a Norwegian vessel, to more than 200 persons. He was stationed on the cabin as his pulpit—people were over him, on the masts, and under him upon the deck. He was also at Stockholm. During the quarter he

preached 64 times, and distributed 5,000 pages of tracts.

GOTHLAND.

From April to July, old JOHN LINDELIUS carried on his work of visiting and preaching by familiar talks to those seamen whom he could reach, sold Bibles and Testaments, and distributed tracts.

Denmark.

ODENSE.

Mr. F. L. RYMKER reports, after a recovery from illness, that in three months he had traveled 652 miles, holding meetings, teaching and preaching, selling Bibles and New Testaments, and distributing 31,000 pages of tracts in 18 seaports, and on shipboard. Four or five of these harbors had not been visited before. In Nakskov, the most Southern Danish seaport, he made about one hundred visits to the shipping, and in seamen's families. One sturdy, weather-beaten sailor showed him the picture of three brothers, sturdy as himself, all lost at sea. And then the Missionary spoke to him of the life to come, asking him to be fit for it, upon which he expressed the utmost astonishment, and asked him if he really believed in a life after this one. "I said," continues Mr. RYMKER, "that just this is my highest and happiest privilege, and without it I would be very miserable. Such the sailor acknowledged was his case. Then, by explaining to him the redemption from sin and its misery, for time and eternity, through God's dear Son, I saw that his countenance cleared somewhat, and he promised me to read his Bible and pray to God for the light of the Holy Spirit to lead him to the truth. As I left him, he gave me a cup of milk to drink, and a few cents from his purse—which I dare not but take, as I understood the sailor-like feelings that prompted him to give. I was happy at such an opportunity, but sorry to reflect that this man is but a true type of the people in that part of our land."

COPENHAGEN.

The last letter received from Rev. P. E. RYDING informs us that in the quarter ending 30th June, he labored much in this city, and that twenty-eight hundred seamen were brought under the influence of the gospel. For many years past about 2,000 sailors *per annum* have been found upon the lodging ships in the harbor,—this year about 1,800. "They used to show great levity and thoughtlessness, cursing, swearing, drinking, etc., but these things have, for a great part, ceased among them, and a great change is seen in their conduct." He also labored in Amager, and at Oule in Fyen. Here were a number of teachers holding a Mission Conference, and with them he held various religious services among the people of the place. At Lungense, and at Nyborg, seaports, and at Karsov, he visited on shipboard, and at Skovshoved, preaching and distributing religious reading. Seven hundred and twenty-six vessels were visited during the three months.

France.

Rev. H. S. BROOKS continues his visitation among the shipping, and his service for sailors on Sunday evenings in the Reading-room of the Sailor's Club. The latter is a simple service of reading the Scripture, exposition, and singing hymns. In the winter months attendance was very good, even numerous, but in the summer, owing probably, to the great heat, it is less satisfactory. There are, constantly, many sick English and Americans in the Hospital—and recently their number has apparently increased. Mr. Brooks says of them, "the care of the poor fellows is not the least part of a Chaplain's duty, they are left so alone—and from the distance of the Hospital from the port, nearly three miles, I suppose—rarely do they see anybody. I have got some books, to remain, permanently, for the use of the English speaking inmates, and lend, or give them anything

they require. I cannot speak too highly of the welcome and gratitude one meets with in this department of the work among the sailors. When any are in prison, I see them also, which happens from time to time, principally for trivial causes."

Labrador.

Rev. S. R. BUTLER reports that in February last a manifest work of the Holy Spirit commenced in Bonne Esperance, among the young people. Several boys and girls were led to Christ, religious meetings being held for their instruction and counsel. The people have been cutting wood for the frame of the new Summer Mission House. It will be covered this year, and probably occupied next year. The harbor in June (16th) was full of vessels, among them two American vessels. Mr. BUTLER intends to write to us, later, giving an account of his summer work.

St. Johns, N. B.

One hundred and twenty American ships, with crews numbering 1,547 men, were in the harbor in the first half of the year. Rev. JAMES SPENCER preached 104 sermons, and visited 182 ships, besides other labor, with the distribution of 15,500 pages of tracts.

Sandwich Islands.

Rev. Dr. DAMON, writing from Honolulu, June 28th, says: "During the last four weeks, a Chinese lay preacher has been addressing audiences every Sabbath evening in the Bethel. He is an earnest man and preaches with much force. He has succeeded in teaching some of his countrymen some of our hymns, or rather Chinese hymns set to our tunes. It seems rather queer to hear Chinamen singing "There is a happy land"—"Just as I am"—"Praise God," &c."

Norfolk, Va.

In three months, (May, June and July), Rev. E. N. CRANE, Chaplain at this port, visited 377 vessels and distributed 11,120 pages of tracts, besides Bibles, Testaments, &c. He speaks, in a late report, of the mate of a Swedish vessel, who requested a private interview with him, and showed self-concern for his soul's welfare. He says of him: "I cannot but hope that he was guided to Christ as his all-sufficient Saviour. Another, a sailor, has recently spoken of comfort and encouragement in the conversations he has held with the Chaplain—"but both," says Mr. Crane, "have now passed on beyond my influence, and eternity alone will reveal the final result."

Wilmington, N. C.

In six months, from January to July, 1875, Chaplain KEEN visited 201 vessels, and distributed 15,000 pages of tracts. He says that the summer business at this port was light, but adds that there is prospect of an increased amount of shipping being in harbor during the coming fall.

Savannah, Ga.

One hundred and eighty-four vessels were visited by Chaplain WEBB in the second quarter of the current year, and nearly 12,000 pages of tracts supplied to the sailors upon them. He also distributed 179 copies of the SAILORS' MAGAZINE, 204 SEAMEN'S FRIENDS, 504 LIFE BOATS, 216 religious papers, 22 Bibles and Testaments, preached 41 sermons, and made 16 visits to the Hospital. He wrote to us, August 27th; "I want as many Bibles and Testaments in the Spanish language, as the Bible Society will send. The Spaniards seem to be coming out of the bondage of Popery very fast, and are very anxious for Bibles and Testaments. They frequently say to me—"No Catholic—me Protestant."

Pensacola, Fla.

Here, at last, a reading-room for sailors has been secured, of whose work for the seamen who visit it in good numbers, Chaplain CARTER writes with much enthusiasm and hope. The number of sailors attending church services has increased, and at a recent communion season, the mate of a vessel, in port, united with the Presbyterian church. The yellow fever had entirely disappeared from the port, Sept. 1st.

the multitudes of boatmen at Rev. Mr. Cook's station are, by this and kindred facts, made eager and attentive recipients of his varied ministrations of the word of God. His services have been increasingly demanded at the General Hospital, by reason of the increased number of patients in the different wards. The sick sailors are greatly gratified by them, and are importunate for their continuance, in two or three instances sending delegations to secure it.

Oswego, N. Y.

Rev. Dr. EMERSON, reports progress in his field of labor. Speaking of his distribution of reading matter, he says, "The boatmen do not throw the tracts aside this summer, as some used to do two summers ago, but all seem to prize them highly." He reports a thorough stagnation in business, owing to the stringency of the "times," and says that many boats lie idle still, for want of something to do. But the poor men who are on them with their families, are thus very favorably conditioned for religious effort.

Delaware and Raritan Canal.

With the opening of the current season, religious labor was resumed, under the superintendency and personal prosecution of Mr. JNO. A. EWALT, of Princeton, N. J., Theological Seminary. In May, all points on the canal were visited, and arrangements made for carrying on careful and systematic work along its line. Twenty-four boats were also visited, and a goodly number of tracts distributed, with Bibles. Arrangements were made for a weekly contribution of religious papers, to be supplied to the boatmen from the churches in Princeton. Five stations were visited in June, by Mr. EWALT, and thirty boats provided with reading, each receiving, also, a copy of the Bible. During this month, the first captain was met with who refused any and everything. On the other hand, a man was found, trying to live for CHRIST, but who ill satisfied with his success, in answer to good advice, and the counsel that he should persevere, said, "*Of course I shall hold on: I have everything to gain, and nothing to lose.*" In July, 40 boats were visited by Mr. EWALT, and 20 copies of the Scriptures given away. Young men came to him, asking for his testaments, and 150 tracts and 250 religious papers were distributed. The men appeared thankful for this reading matter. In August, sixty boats were supplied. Rev. Mr.

Buffalo, N. Y.

Rev. P. G. Cook, in a late letter, declares that the people "never seemed more eager and thankful for religious reading matter than this season." He supplements the statements of Rev. Mr. EMERSON, at Oswego, in respect to the stagnation of trade, noting the fact (August 30th,) that there was not a single vessel on the Lake this side Port Huron, bound down, with cargo, for Buffalo—a thing that has not occurred before, within the memory of the oldest inhabitant. And this is not for want of grain in the West that needs to be transported, but because would-be purchasers and speculators dare not touch it." Meantime,

WILLIAMS, a co-laborer of Mr. EWALT, in the work, reports several conversions at one of the stations.

The Late Judge Woodruff.

We take from the *N. Y. Observer* of the 16th inst. the following appropriate tribute to one universally acknowledged as an honest, upright and christian Judge.

When the new U. S. Shipping Law went into effect in June 1872, it became the duty of JUDGE WOODRUFF to appoint the Commissioner for the port of New York, and subsequently he has been called upon to expound the law and to give advice as to its general administration. In all these instances he showed his sympathy with seamen and with that special philanthropy which would seek the sailors' protection from existing abuses, along with his moral and spiritual elevation. THE SEAMEN'S CAUSE has lost another of its devoted friends, and one who proved his friendship by just and generous deeds.—ED. MAG.

“The death of this eminent jurist is a great loss to the bench of justice in this country, and will be widely lamented by his many friends and the public at large.

The Hon. Lewis B. Woodruff was born at Litchfield, Conn., June 19th, 1809, and was graduated at Yale College with one of the highest honors in the year 1830. The Law School at Litchfield, founded by Judge Reeve and continued by Judge Gould, was then the resort of students from all parts of the country, and here Mr.

Woodruff pursued the study of the law, and laid the foundations of that legal learning which afterwards made him so distinguished a member of the legal profession. He commenced the practice of law in the city of New York in 1832. He was married in 1835, to the daughter of Chief Justice Hornblower, of New Jersey, and, by his association with eminent jurists of this State, and the New England States, he soon acquired a national reputation. His promotion was rapid and steady, founded upon his inflexible integrity, well balanced mind, sound judgment, extensive reading, habits of patient research and profound meditation. He was made Judge of the Court of Common Pleas in this county, January 1st, 1850, and held the office until 1856, when he was raised to the bench of the Superior Court of this city. This important post he held until he was appointed one of the Judges of the Court of Appeals of the State of New York in 1868. In the month of April, 1869, he was appointed by the President of the United States, to be Judge of the Circuit Court, for the Second Judicial Circuit of the U. S., embracing the States of New York, Connecticut, and Vermont, which office he held until his death on Friday, Sept. 10th, 1875, at his country residence, formerly the home of Judge Reeve.

Judge Woodruff was a model of the graces that make the character of a just judge, a good citizen, the husband, father, neighbor, friend, gentleman and Christian. In social and domestic life, genial, pleasing and entertaining, he was beloved by a large circle of relatives and friends. At the bar and on the bench his habitual suavity, patience, self-control and accurate

learning made him a favorite, and endeared him to the profession. He was a member of the Collegiate Reformed Dutch Church, and worshipped in the church corner of 29th street and Fifth avenue, of which Dr. Ormiston is pastor.

His illness has been protracted and very painful, but it was borne with signal fortitude and cheerfulness. The Rev. Dr. Storrs, spending the summer in the village, was often with him and received from his lips the assurance of his abundant faith in the Lord Jesus Christ, and humble dependence on him in his dying hours, as he had enjoyed the like precious faith throughout his useful and honored life.

On Sabbath, September 12th, the neighbors and friends of the deceased assembled in the Congregational church on Litchfield Hill, with many from the surrounding towns, and testified by their attendance and sympathy to their sense of the great loss the community had sustained. Devotional services were conducted, and an eloquent and appropriate address was delivered by the Rev. Dr. Storrs of Brooklyn.

On Monday morning the citizens gathered at the house and accompanied the remains to the railroad, and the relatives of the deceased brought them to this city. Funeral services were held in the 5th avenue and 29th street church on Tuesday afternoon. The interment took place at Woodlawn Cemetery.

The presence at the funeral of the Bench and Bar of the city, many of the clergy and a large concourse of citizens was a fitting tribute to the memory of an honest upright and Christian Judge.

Death of Rev. John Rudin.

In accordance with a vote of the Board of Directors of the New Orleans Scandinavian Seamen's Friend Society, passed at their meeting September 2nd, the following preamble and resolutions are published:

Whereas, Our heavenly Father has removed from his work on earth, to that "rest that remaineth for the people of God," our beloved brother, Rev. John Rudin: therefore, be it

Resolved, That by this dispensation of an all-wise Providence we are bereft of our most zealous and efficient co-laborer, the Scandinavian Seamen's Friend Society of its warmest friend and most active supporter, and the sailors, in whose interest he was so diligently laboring, of a most self denying benefactor.

Resolved, That while we know not where to find a worthy successor to our late Chaplain, we can confidently commit the cause in which his last days were spent, to that Saviour in whose presence he now rejoices, assured that in his own good time he will send one who shall build upon the foundation so successfully laid by Bro. Rudin.

Resolved, That while to the widow and fatherless children left thus desolate by our Chaplain's decease, we tender our heartfelt sympathy, we can bid them cherish as a priceless legacy, the memory of a husband and father whose constant purpose was to faithfully serve his divine Redeemer.

In behalf of the Board,

JOHN MATHEWS, Pres't.

A. H. NELSON, Sec.

Capt. William Le Favor,

Known to many of our readers in this city, and Brooklyn, and in Philadelphia, has written an interesting record of

"Forty Years Travels at Sea and in Foreign Countries," which we are glad to notice as the work of a Christian seaman, whom to know is to respect. He calls it "Mother Carey's Chickens," and with the volume is bound the fac-simile of a letter from the Countess of Aberdeen, in Scotland, acknowledging a presentation copy.

The U. S. Shipping Act of 1872.

U. S. Shipping Commissioner JOHN H. YOUNG, of Philadelphia, has just issued an interesting and valuable pamphlet, giving an account of the operation of this Act at that port, for the three years ending with August, 1875. It has in it very much of interest to the friends of the sailor;—among other things, this paragraph concerning the undermanning of American vessels, which is an abuse not hitherto attracting to itself the attention it ought to have received. The same point was recently made, however, by a writer in the *N. Y. Times*:

"If there is any one fact more than another that shows the necessity for apprentices, or boys in our Merchant Marine, it is that *American vessels, as a rule, are more poorly manned than any other Merchant Marine in the world. This is so universally acknowledged as to admit of no doubt.*"

Position of the Principal Planets for October, 1875.

MERCURY is an evening star until the 31st, at 41 minutes past midnight, when it is in inferior conjunction with the Sun; is twice in conjunction with Jupiter during this month, once on the 5th, at 38m. past midnight, being $3^{\circ} 56'$ south, and then again on the forenoon of the 26th, at 7h. 57m., being $2^{\circ} 52'$ south; is at its greatest brilliancy on the 3rd, at which time it is most favorably situated for observation, setting on this evening at 6h. 23m., and south of west $21^{\circ} 7'$; is at its greatest elongation on the 6th, at 8m. past noon, being $25^{\circ} 25'$ east of the Sun; is in conjunction with Venus on the evening of the 25th, at 7h. 22m., being $2^{\circ} 38'$ south; is in conjunction with the Moon on the morning of the 29th, at 5h. 32m., being $1^{\circ} 49'$ north.

VENUS is an evening star during this month, setting shortly after the Sun; is in conjunction with Jupiter on the morning of the 25th, at 4h. 30m., being $22'$

south; is in conjunction with the Moon on the 29th, at 30m. before midnight, being $3^{\circ} 52'$ north.

MARS crosses the meridian on the evening of the 1st, at 6h. 30m., being then $25^{\circ} 28'$ south of the equator; is in quadrature with the Sun to the east on the morning of the 23rd, at 7h. 18m., after this it is considered an evening star during the remainder of the month; is in conjunction with the Moon on the evening of the 7th, at 10h. 1m., being $2^{\circ} 23'$ north.

JUPITER is an evening star, setting on the 1st at 6h. 48m., and south of west $16^{\circ} 12'$; is twice in conjunction with the Moon during this month. The first time on the evening of the 1st, at 6h. 29m., being $3^{\circ} 38'$ north, and then again on the afternoon of the 29th, at 1h. 29m., being $4^{\circ} 2'$ north.

SATURN crosses the meridian on the evening of the 1st at 8h. 49m., being then $16^{\circ} 13'$ south of the equator; is in conjunction with the Moon on the morning of the 10th, at 5h. 55m., being $2^{\circ} 47'$ north; is stationary among the stars in Capricornus on the morning of the 24th, at 4 o'clock.

R. H. B.

N. Y. University.

Sailors' Home, 190 Cherry Street.

Mr. ALEXANDER reports one hundred and sixty-two arrivals at the HOME during the month of August. These deposited with him \$3,850, of which \$585 were sent to relatives, and \$200 placed in the Savings Bank, the balance being returned to depositors.

In the same time fifteen men went to sea from the HOME without advance, and four were sent to the hospital. Several conversions have occurred at the HOME during the past season, and the religious meetings maintain their usual interest.

Disasters in August, 1875.

The number of vessels belonging to, or bound to or from ports in the United States, reported totally lost and missing during the past month is 19, of which 10 were wrecked, 2 abandoned, 3 burned, 2 sunk by collision, 1 capsized, and 1 is missing. The list comprises 2 ships, 3 barks, 1 brig, and 13 schooners, and their total value, exclusive of cargoes, is estimated at \$285,000.

Below is the list, giving names, destinations, &c. Those indicated by a *w* were wrecked, *a* abandoned, *b* burned, *sc* sunk by collision, *c* capsized, and *m* missing.

SHIPS.

Africana, *a.* from Bombay for New York.

Asiatic, *m.* from Pensacola for London.

BARKS.

Milan, *b.* (At San Francisco.)

Sabra Moses, *w.* from Gloucester, *E.* for New York.

Union, *w.* from Cow Bay, C. B. for New York.

BRIG.

Lochinvar, *w.* from N. York for Pernambuco.

SCHOONERS.

Lady Ellen, *a.* from Wiscasset for Boston.Lady Suffolk, *w.* from Boston for Bangor.Ricochet, *w.* from Boston for Eastport.M. R. Shepard, *c.* from Provincetown for New York.Hattie M. Lyons, *w.* (Fisherman.)Agnes, *w.* from New York for Jacmel.Emperor, *w.* from Boston for Damariscotta.Hannah F. Baker, *b.* from New York for Cork.Fakir, *w.* from Philadelphia for New London.Marion Gage, *sc.* from Philadelphia for Boston.Stephen Daval, *w.* from Philadelphia for Aspinwall.Transit, *sc.* from Port Johnson for Fall River.Howard & Ogden, *b.* (At Cooper's Point, N.J.)

Receipts for August, 1875.

MAINE.

York, 1st. Cong. church.....\$	12 74
2nd Cong. church.....	5 00

NEW HAMPSHIRE.

Candia, Cong. church, for library...	20 00
Claremont, Cong. church S. S., lib'y	20 00
Concord, Mrs. L. French, to const.	
herself, L. M.....	30 00
Henniker, Cong. church.....	14 25
Rochester, Cong. church.....	24 00

MASSACHUSETTS.

Falmouth, Cong. church, add'l.....	1 00
Greenfield, Mrs. Jno. Russell.....	1 00
Groveland, Late Mahitable Burloch,	
for library.....	20 00
Hadley, 1st Cong. church.....	5 00
Holliston, Cong. church.....	27 67
Longmeadow, Gent's Benev. Asso..	16 50
Monson, A. W. Porter.....	50 33
Northampton, H. G. Maynard, lib'y	20 00
Quincy, Capt. Penny, brig I. H.	
Bills.....	5 00
Salem, South Cong. church.....	38 43
South Hadley Falls, Cong. church..	21 25
Wakefield, Cong. church S. S., lib's.	40 00
West Springfield, 1st Cong. church.	10 00
Park Street Cong. church.....	21 15
Whately, Cong. church.....	6 00

RHODE ISLAND.

Providence, Union church.....	100 00
Woonsocket, Plymouth church....	6 50
Globe church.....	1 96
Rev. Mr. Parsons.....	10 00

CONNECTICUT.

Berlin, 2nd Cong. church, for lib'y..	20 60
Bridgeport, Park Street Cong. ch..	14 75
Canton Centre, Cong. church.....	16 80
Gurleyville, M. E. church.....	16 31
Jewett City, Cong. church, of wh.	
S. S., \$8 50.....	23 50
Total Abstinence Society.....	4 76
Mansfield, Cong. ch., \$20, for lib'y..	34 44
New Britain, Mrs. Louisa Nichols.	10 00
New Haven, Centre church.....	77 25
North Haven, Cong. church S. S.,	
for library.....	20 00
Norwalk, A thank offering for the	
conversion of a Sailor Son, to	
const. Capt. Robert K. Clarke,	
ship <i>Sunrise</i> , L. M.....	30 00
Southbury, Cong. church.....	6 50
S. S., Cong. church, bal. to const.	
Herman Perry, L. M.....	15 00
South Norwalk, Cong. ch., to const.	
John W. Pennell, L. M., \$30.....	38 00
Stratford, Cong. church.....	34 00

Woodbury, 1st Cong. church, of wh.	
S. S., for library, \$20.....	41 00

NEW YORK.

Auburn, Bap. church, for library..	30 26
Rev. E. Smith, for library.....	20 00
Aurora, Pres. church.....	15 00
Bainbridge, Pres. church.....	12 50
Brookport, Pres. church.....	32 33
Episcopal church.....	6 72
Brooklyn, Miss C. B. Davis.....	2 00
Buffalo, M. P. Bush.....	50 00
P. P. Pratt.....	50 00
Catskill, Lieut. Rich'd Rush, U. S.	
N., for Library.....	20 00
Champlain, 1st Pres. church.....	13 14
Coxsackie, 2nd Ref. church, of wh.	
Hon. P. H. Silvester, \$20, lib'y..	28 08
Homer, Cong. church, of wh. Rev.	
W. A. Robinson's S. S. Bible	
class, Prof. Peck's S. S. Bible	
class, ea. \$20, for library, and	
Mrs. Elias Root, \$20, for lib'y...	136 42
Leroy, S. S., Pres. church, for lib'y.	15 07
Livonia, S. S., Pres. ch., for lib'y...	16 53
Lyons, Pres. church.....	26 32
Montezuma, M. E. church.....	3 12
New York City, West Pres. church	111 56
Capt. Wilbur and crew, ship	
<i>Thos. Dana</i> : Mr. Hatch, \$2; C.	
G. Taylor; Jno. Bower; A.	
Donnelly, A. Peterson, G. Hunt,	
each \$1; G. Nelson, R. Smith, T.	
Johnson, J. Peterson, O. Han-	
nah, J. Collins, F. McLean, ea.	
50 cents.....	21 00
A. W. Benson.....	25 00
F. A. Palmer.....	10 00
L. W. Towt.....	10 00
R. R. Graves.....	10 00
H. F. Lombard.....	5 00
J. B. Spelman.....	5 00
James Cruikshank.....	5 00
J. H. Reed.....	5 00
Waldo Hutchins.....	5 00
Wilmot Williams, for Rev. Ed-	
win S. Williams library, Min-	
neapolis, Min.....	20 00
Patchogue, Capt. Isaac S. Gillette,	
for library.....	10 00
Peeckskill, 1st Pres. church, of wh.	
S. S., for library, \$25.....	80 65
Saugerties, Ref. church, of wh. S.	
S., \$20, for library; J. B. Shef-	
field, for Joseph B. Sheffield,	
Jr., and Agnes Ledlie Sheffield,	
for libraries, \$40.....	119 84
Scarboro, Union S. S., for library..	20 00
Scipio, Pres. church, in part.....	13 50
Scipioville, M. E. church.....	4 47
Pres. church.....	3 59
St. Johnsville, Pres. church, add'l.	7 90
Whitesboro, Pres. ch. S. S., Miss	
Wait's class, for library.....	10 00
Wyoming, Pres. church S. S., lib'y.	20 00
Yonkers, 1st Pres. church, of wh.	
H. M. Schiefflin, \$25.....	87 81

NEW JERSEY.

Bloomfield, 1st Pres. church, of wh.	
to const. Rev. H. W. Ballantine.	
L. M., \$30; Theodore H. Ward,	
for Laura Pendleton Ward and	
S. S., for library, ea. \$20.....	143 65
Jersey City, Bethel S. S., Ref. ch.,	
for library.....	20 00
Morristown, W. L. King, for Mar-	
seilles.....	30 00
Newark, Central Pres. church.....	50 00

ENGLAND.

Ramsgate, William Whittemore...	2 48
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\$2,268 63



Cast thy bread upon the waters: for thou shalt find it after many days.—Ecc. 11: 1.

LIBRARY REPORTS.

WHOLE NUMBER OF LIBRARIES SENT TO SEA, TO MAY 1ST, 1875, 5,233; RESHIPMENTS OF SAME 3,772; NO. OF VOLS., 233,652; ACCESSIBLE TO 212,906 SEAMEN.

During August, 1875, fifty-nine libraries, (twenty-eight new and thirty-one re-fitted,) were sent to sea from our Rooms at New York and Boston. The new libraries were Nos. 4,641, 4,646, 4,650, and 4,651, at Boston; and Nos. 5,649 to 5,672, inclusive, at New York, as below:

<i>No. of Library.</i>	<i>By whom furnished.</i>	<i>Where placed.</i>	<i>Bound for.</i>	<i>Men in Crew.</i>
4641..	S. S., Cong. church, Wakefield, Mass..	Ship Lucy Nichols.....	Liverpool.....	20
4646..	H. G. Maynard, Northampton, Mass...	Bark Elmiranda.....	England and India	12
4650..	S. S., Cong. church, Claremont, N. H..	Bark Ethan Allen.....	Cape of Good Hope	12
4651..	Cong. church, North Mansfield, Conn..	U. S. Revenue Cutter...	Coasting.....	50
5649..	S. S., Ref. church, Saugerties, N. Y....	Ship Prima Donna.....	San Francisco.....	25
5650..	S. S., Bap. church, York, N. Y.....	Ship Henry S. Sanford..	San Francisco.....	20
5651..	Bethel S. S., 2nd Ref. church, Jersey City, N. J.....	Bark W. A. Farnsworth	Liverpool.....	11
5652..	S. S., Cong. church, Homer, N. Y.....	Bark Carrie Delap.....	Europe.....	19
5653..	Rev. W. A. Robinson's Bible class, S. S., Cong. church, Homer, N. Y.....	Bark Lincoln.....	Buenos Ayres.....	14
5654..	S. S., 1st Pres. church, Wyoming, N. Y.	Bark Fanchon.....	Europe.....	12
5655..	Prof. E. J. Peck's Bible class, S. S., Cong. church, Homer, N. Y.....	Bark Matilda C. Smith..	Queenstown.....	15
5656..	S. S., Bap. church, Sandy Creek, N. Y.	Bark P. C. Warwick....	Rio de Janeiro....	10
5657..	Lieut. Richard Rush, Catskill, N. Y....	Ship Nightingale.....	Yokohama.....	18
5658..	Mrs. Elias Root, Homer, N. Y.....	Bark Albina.....	Rotterdam.....	17
5659..	Hon. P. H. Silvester, Coxsackie, N. Y.	Ship Frank Jones.....	San Francisco.....	30
5660..	Rev. E. S. Williams, Minneapolis, Mo..	Ship Samuel Watts.....	" ".....	30
5661..	Joseph B. Sheffield, Jr., Saugerties, N. Y	Ship Saracen.....	London.....	24
5662..	Agnes Ledlie Sheffield,	Ship Mary Whitridge..	Shanghai.....	19
5663..	S. S., 1st Pres. church, Bloomfield, N.J.	Ship W. H. Marcy.....	San Francisco.....	35
5664..	Union S. S., Scarboro, N. Y.....	Bark Mary Stewart.....	Stettin.....	12
5665..	Laura Pendleton Ward, Bloomfield, N.J	Bark President.....	Hamburg.....	16
5666..	Bap. church, Auburn, N. Y.....	Ship Admiral.....	San Francisco.....	31
5667..	S. S., Cong. church, Plymouth, Conn...	Bark Albert.....	Sydney, N. S. W... 14	
5668..	Rev. Edgar Smith, Auburn, N. Y.....	Ship Dunrobin.....	Bristol.....	22
5669..	S. S., Pres. church, Leroy, N. Y.....	Ship Trojan.....	San Francisco.....	25
5670..	S. S., 1st Cong. church, Woodbury, Ct.	Bark Impero.....	Europe.....	14
5671..	S. S., 2nd Cong. church, Berlin, Conn..	Bark Ophir.....	Liverpool.....	12
5672..	S. S., Pres. church, Livonia, N. Y.....	Ship D. W. Chapman...	New Orleans.....	22

The thirty-one libraries refitted and reshipped were :

No. 1,481, books read with interest, gone to Hayti, on schr. *Laura Pride*; No. 2,214, on schr. *J. G. Russell*, for Antigua; No. 2,659, read with profit, gone to Greytown, on brig *Centaur*; No. 2,673, the vessel on which this library was placed was wrecked,—the library was saved, and is now on schr. *M. D. Leach*, for Martinique; No. 2,935, much read, gone to West Indies, on brig *Antilles*; No. 2,944, on brig *Thos. Owen*, for Havana; No. 3,019, on schr. *Emma White*, Coastwise; No. 3,090, on schr. *J. A. Jayne*, for Key West; No. 3,171, on brig *Jennie Morton*, for Porto Rico; No. 3,612, books read with good results, gone to Barbadoes, on brig *S. L. Hall*; No. 3,929, on schr. *Anita*, for Angostura; No. 3,961, on brig *Meriwa*, for Europe; No. 3,992, on schr. *J. A. Ridgway*, for Para; No. 4,125, on schr. *E. C. Rommell*, for Charleston; No. 4,418, on brig *A. B. Patterson*, for Porto Cabello; No. 4,481, on schr. *Ontara*, for Kingston; No. 4,550, on brig *M. J. Brady*, for Lisbon; No. 4,799, on schr. *J. McAdam*, for Galveston; No. 4,977, on brig *Oromocto*, for Europe; No. 4,983, on bark *Evening Star*, for St. Jago; No. 5,002, books read with profit, gone to Georgetown, on schr. *Ridgewood*; No. 5,005, on schr. *Jonas Smith*, for Montevideo; No. 5,205, on schr. *A. P. Chase*, for Trinidad; No. 5,244, on schr. *W. Long*, for Florida; No. 5,381, read with interest, gone to Europe, on schr. *N. Scott*; No. 5,570, on bark *Lowerison*, for Europe.

No. 4,395, returned from Revenue Cutter, in good condition. "The books have been read and re-read, and have been productive of much good.

W. C. C."

Gone to New Orleans, on bark *D. H. Bills*, 10 men.

No. 4,396, returned in good condition from ship *John Pascal*. All the books were read; gone to Calcutta, on bark *P. I. Carlton*, 12 men; No. 4,591, returned,

the books were read with great interest; gone to Aspinwall, on brig *Doud Osborn*; No. 4,609, returned in good condition—Has been three voyages to the West Indies. "The books have been perused with interest, and I trust with benefit by all on board." Gone to Liverpool and East Indies, on the ship *Premier*, 25 men, care of Capt. McGilroy; No. 4,995, returned in good condition, and gone to West Indies, on schr. *General Connor*, 7 men.

Our Library Department.

HISTORICAL SKETCH NO. 7.

Sorrow on the Sea.

Library No. 55, went to sea from New Bedford, in the bark *Roseoe*, thirty-two men, for the Pacific Ocean, on a whaling voyage, October, 1859. After six months it was heard from. The books had been read with great interest by officers and men. The Captain's wife and daughter, fifteen years old, accompanied him. His son was mate of the bark. Everything went on pleasantly for eighteen months, when they encountered whales. The mate lowered and fastened to one. Soon after, the Captain and second mate lowered, and soon both fastened to another. They had not been fast long, before the first whale attacked the Captain's boat and stove it to pieces, leaving the crew to swim for their lives. The second mate then slacked his line and picked up the Captain and his boat's crew. When the Captain got on board the second mate's boat, he attacked the whale again. The whale then turned upon the boat now containing the two crews, and upset it. All hands now clung to the bottom of the boat until they became chilled by the extreme cold. In the meantime the first mate had killed his whale, and was busy in getting it along side the vessel. As soon as he had got on board the ship, he went aloft to look out for the other boats and, for the first time, discovered that they were disabled. He immediately

lowered his boat and went to them, but the Captain, his only son, and six men, had sunk to rise no more. They had been in the water two hours, and only four out of the twelve were saved. And this took place all in sight, within three miles of the ship. On board that ill-fated vessel, seven thousand miles from home, were the heart-broken mother and daughter. They immediately put away for home, having had during the ten weeks of the sad homeward bound passage, the books of the library to direct their minds to the consolations which God gives to those in trouble. In due time, the vessel, with her colors at half mast, came into port, and the news of the event spread a deep gloom over the whole community.

Peaceful Depths.

We are told that, in the depths of the ocean, are mighty rivers, flowing, with calm and noiseless current, from the pole to the equator, and from the equator to the pole. Down, deep down, where the roar of the tempest is never heard, where the lash of the raging billow is never felt, hidden from the eye of man, they pursue their silent way. These are flowings of the mighty arteries, preserving the life of its waters, moderating the heat of the centre, and the cold of the extreme. We speak of the wild and stormy ocean, as if all its secret depths were stirred by storms. We forget that it is only a surface agitation. The great heart of the ocean is always calm and peaceful. So a believer's outer life may be full of trouble and distress, and yet the heart be full of comfort, in the enjoyment of the Saviour's gift. "Peace I leave with you," says Christ, "my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—*Dr. De Witt.*

Prayer Answered.

A little girl, whose mother was a Christian, but whose father did not believe in Jesus, was accustomed to pray every

evening at the knees of her mother. One evening she had said her prayer at her mother's knee, and had gone to her bed to sleep. Suddenly, little feet were heard stepping softly down the stairs from the room above. The father arose to ask why his little daughter had come back to their room.

The little girl looked into the face of her father and said:

"Papa, I have always prayed to mamma; and I feared you might die sometime, and then I could not bear to think that I had never prayed to you at all. Please, papa, will you not let me pray to you, sometimes, too?"

The stout heart of the wicked father was touched to tenderness, and he said:

"Yes, darling daughter, you may get down on your knees and pray here, if you want to do so."

The little girl bowed down at his knee, and repeated her evening prayer, and with it asked the Lord to bless her dear father; then kissed him again, and with a happy heart hurried away to her bed.

God had directed an arrow to the heart of the wicked father. He went alone in prayer, and continued—gave his heart to Christ, and found peace in the precious blood of Jesus.

If I Could Only See My Mother.

"If I could only see my mother!"

Again and again was that yearning cry repeated—

"If I could only see my mother!"

The vessel rocked, and the waters chased by a fresh wind, played musically against the side of the ship. The sailor, a second mate quite youthful, lay in his narrow bed, his eye glazing, his limbs stiffening, his breath failing. It was not pleasant to die thus in this shaking, plunging ship; but he seemed not to mind his bodily comfort; his eyes looked far away, and ever and anon broke forth that grieving cry—

"If I could only see my mother!"

An old sailor sat by, the Bible in his hand, from which he had been reading.

He bent above the young man, and asked him why he was so anxious to see the mother he had willfully left.

"O! that's the reason" he cried, in anguish; "I've nearly broken her heart, and I can't die in peace. She was a good mother to me—O! so good a mother; she bore everything from her wild boy, and once she said, 'My son, when you come to die you will remember this.' O! if I could only see my mother!"

He never saw his mother. He died with the yearning upon his lips, as many a one has died who slighted the mother who loved him.

Boys, be good to your mothers.

The Ant's Instinct.

I sailed from Philadelphia in the winter of 1859, having on board a cargo of lumber. After being at sea some ten days or more, I discovered that we had on board a large number of passengers, ants and cockroaches. Going through the cabin one evening, our colored steward said to me, "Cap'n, jes' look a hea'h." He was standing in the pantry door, with a lamp in his hand. On looking into the pantry, I discovered on the lower shelf a number of large black ants in a huddle, and a half dozen by themselves, and on the opposite side of the shelf was some sugar which the ants did not seem to notice, which caused me to wonder; the reason, however, soon became apparent. A cockroach made his appearance and went for the sugar, and the group of ants went for him; and before he fairly got a taste of the sugar, they had him down and killed him in less than a minute. Then the six that stood apart from the rest advanced, took up the dead cockroach, and bore him off the field. The others remained on the watch, and as soon as another appeared they all pitched in and made short work, as before. In the meantime, the pall-bearers

had returned and took this one off the field, as they had done the other. I watched until I saw this enacted a half dozen times, and it was done as regularly as it could have been by men. The ants kept on killing the cockroaches until they had entirely cleared them out, which took but a short time.—*Scientific American*.

"I Will Run for Him."

Some time ago I was passing through a pretty shaded street, where some boys were playing at cricket. Among their number was a little lame boy, about twelve years old. He was a pale, sickly-looking child, and was supported on two crutches, but evidently found much difficulty in walking, even with this assistance.

The lame boy wished to join in the game; for he did not seem to see how much his infirmity would be in his own way, nor yet how much it would hinder the sport of the other boys.

His companions good-naturedly tried to persuade him to stand on one side and let another take his place. I was glad to notice that none of them hinted that he would be in the way; but they all objected for fear that he would hurt himself.

"Why Jimmy," said one at last, "you can't run, you know."

"Oh, hush!" said another, the tallest boy in the party, fearing that the lame boy would feel pained; "never mind, I will run for him, and you can count it for him;" and he took his place by Jimmy's side, and prepared to play. "If you were like him," he said quietly to the other boys, "you wouldn't like to be reminded of your lameness." A.

American Seamen's Friend Society.

R. P. BUCK, *President*.

Rev. S. H. HALL, D. D., *Cor. Sec. & Treas.*

L. P. HUBBARD, *Financial Agent*.

80 Wall Street, New York.

District Secretaries:

Rev. S. W. HANKS, Cong'l House, Boston.

Rev. H. BEEBE, New Haven, Conn.

LIFE MEMBERS AND DIRECTORS.

A payment of Five Dollars makes an Annual Member, and Thirty Dollars at one time constitutes a Life Member; One Hundred Dollars, or a sum which in addition to a previous payment makes One Hundred Dollars, a life Director.

FORM OF A BEQUEST.

"I give and bequeath to THE AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of \$—, to be applied to the charitable uses and purposes of the said Society."

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and the presence of each other.

SHIPS' LIBRARIES.

Loan Libraries for ships are furnished at the offices, 80 Wall Street, N. Y., and 13 Congregationalist House, Boston, at the shortest notice. Bibles and Testaments in various languages may be had either at the office, or at the Depository of the New York Bible Society, 7 Beekman Street.

SAVINGS BANKS FOR SEAMEN.

All respectable Savings' Banks are open to deposits from Seamen, which will be kept safely and secure regular instalments of interest. Seamen's Savings' Banks as such are established in New York, 74-6 Wall Street and 189 Cherry Street, and Boston, Tremont Street, open daily between 10 and 3 o'clock.

SAILORS' HOMES.

LOCATION.	ESTABLISHED BY	KEEPERS.
NEW YORK, 190 Cherry Street.....	Amer. Sea. Friend Society.	Fred'k Alexander.
BOSTON, cor. Salem and Bennet Sts.	Boston " " "	B. F. Jacobs.
PHILADELPHIA, 422 South Front St..	Penn. " " "	Capt. J. T. Robinson.
WILMINGTON, cor. Front & Dock Sts.	Wilm. Sea. Friend Society.	Capt. W. J. Penton.
CHARLESTON, S. C.....	Charleston Port Society..	Capt. Peter Smith.
MOBILE, Ala.....	Ladies' Sea. Fr'nd Society.	Geo. Ernst Findeisen.
SAN FRANCISCO, Cal.....	" " "	
HONOLULU, S. I.....	Honolulu " "	E. Dunscombe.

INDEPENDENT SOCIETIES AND PRIVATE SAILOR BOARDING HOUSES

NEW YORK, 338 Pearl Street.....	Epis. Miss. Soc. for Seamen	Edward Rode.
4 Catharine Lane, (colored)	do.	B. F. Thompson.
BOSTON, N. Square, Mariners House..	Boston Seamen's Aid Soc'y.	N. Hamilton.
NEW BEDFORD, 14 Bethel Court.....	Ladies' Br. N. B. P. S.....	Mr. & Mrs. H. G. O. Nye.
BALTIMORE, 65 Thames Street.....	Seamen's Union Bethel Soc.	Edward Kirby.

MARINERS' CHURCHES.

LOCATION.	SUSTAINED BY	MINISTERS
NEW YORK, Catharine, cor. Madison.	New York Port Society....	Rev. E. D. Murphy.
cor. Water and Dover Streets....	Mission " " " " " "	" B. F. Millard.
Foot of Pike Street, E. R.....	Episcopal Miss. Society....	" Robt. J. Walker,
Foot of Hubert Street, N. R.....	" " " " " "	" H. F. Roberts.
Open air Service, Coenties Slip..	" " " " " "	" Isaac Maguire.
Swedish & English, pier 11, N. R.	Methodist	" O. G. Hedstrom.
Oliver, cor. Henry Street.....	Baptist.....	" J. L. Hodge, D. D.
Cor. Henry and Market Streets...	Sea & Land, Presbyterian..	" E. Hopper, D. D.
BROOKLYN, 8 President Street.....	Am. Sea. Friend Society... }	" E. O. Bates.
BUFFALO.....		" O. Helland.
ALBANY, Montgomery Street.....	Methodist	" P. G. Cook.
BOSTON, cor. Salem & N. Bennet Sts.	Boston Sea. Friend Society	" John Miles.
North Square.....	Boston Port Society....	" S. H. Hayes.
Cor. Commercial and Lewis Sts..	Baptist Bethel Society....	" Geo. S. Noyes.
Richmond Street.....	Episcopal.....	" H. A. Cooke,
PORTLAND, ME., Fore st. n. Custom H	Portland Sea. Fr'nd Soc'y..	" J. P. Robinson.
PROVIDENCE, R. I., 52 Wickenden St	Prov. Sea. Friend Society..	" F. Southworth.
NEWPORT, R. I., 51 Long Wharf....	Individual Effort.....	" J. W. Thomas.
NEW BEDFORD.....	New Bedford Port Society.	" C. H. Malcom, D.D.
PHILADELPHIA, c. Front & Union Sts.	Presbyterian.....	" J. D. Butler.
Cor. Shippen and Penn Streets...	Methodist	" Vincent Group.
Catharine Street.....	Episcopal.....	" William Major.
Front Street, above Navy Yard..	Baptist.....	" W. B. Erben.
BALTIMORE, cor. Alice & Anna Sts..	Seamen's Un. Bethel Soc..	" Joseph Perry.
Cor. Light and Lee Streets.....	Baltimore, S. B.....	" Francis McCartney
NORFOLK.....	American & Norfolk Sea. }	" R. B. Murphy.
	Friend Societies }	" E. N. Crane.
WILMINGTON, N. C.....	Wilmington Port Society...	" Jas. L. Kiene, Jr.
CHARLESTON, Church, n. Water St..	Amer. Sea. Friend Soc'y..	" Wm. B. Yates.
SAVANNAH.....	" " " " " "	" Richard Webb.
MOBILE, Church Street, near Water.	" " " " " "	"
NEW ORLEANS.....	" " " " " "	" L. H. Pease.

AMERICAN SEAMEN'S FRIEND SOCIETY,

80 Wall Street, New York.

ORGANIZED, MAY, 1828—INCORPORATED, APRIL, 1833.

RICHARD P. BUCK, Esq., *President.*
Rev. S. H. HALL, D. D., *Cor. Sec'y & Treas.*

CAPT. NATH'L BRIGGS, *Vice President.*
L. P. HUBBARD, *Financial Agent.*

OBJECTS. 1.—To improve the social, moral and religious condition of seamen; to protect them from imposition and fraud; to prevent them from becoming a curse to each other and the world; to rescue them from sin and its consequences, and to SAVE THEIR SOULS. 2.—To sanctify commerce, an interest and a power in the earth, second only to religion itself, and make it everywhere serve as the handmaid of Christianity.

MEANS OF ACCOMPLISHMENT. 1.—The preaching of the Gospel by Missionaries and Chaplains, and the maintenance of Bethel Churches in the principal ports of this and foreign countries. In addition to its Chaplaincies in the United States, the Society has stations in CHINA, JAPAN, the SANDWICH ISLANDS, CHILI, BRAZIL, FRANCE, ITALY, BELGIUM, DENMARK, NORWAY, SWEDEN, NEW BRUNSWICK, &c., and will establish others as its funds shall allow. Besides preaching the Gospel to seamen on ship-board and on shore, and to those who do business upon our inland waters, Chaplains visit the sick and dying, and as far as possible supply the place of parents and friends.

2.—The monthly publication of the SAILORS' MAGAZINE and SEAMEN'S FRIEND, designed to collect and communicate information, and to enlist the sympathy and co-operation of Christians of every name, in securing the objects of the Society. The last of these publications, the SEAMEN'S FRIEND, is gratuitously furnished to Chaplains and Missionaries for distribution among seamen and others. The Society also publishes the LIFE BOAT for the use of Sabbath-schools.

3.—LOAN LIBRARIES, composed of carefully selected, instructive, and entertaining books, put up in cases containing between forty and fifty volumes each, for the use of ships' officers and crews, and placed as a general thing, in the care of converted sailors, who thus become for the time, effective missionaries among their shipmates. This plan of sea-missions contemplates much more than the placing of a Christian Library on ship-board, in that, (1) It places the library in the hands of an individual who takes it for the purpose of doing good with it, and who becomes morally responsible for the use made of it, (2) It places the library in the fore-castle—the sailors' own apartment. (3) It contemplates a connection between the missionary and the individual who furnishes the instrument with which he works. The donor of each library is informed, if he requests it, when and where it goes, and to whom it is entrusted; and whatever of interest is heard from it, is communicated. The whole number of libraries sent out by the Society, is 5,377 containing 220,000 volumes. Calculating frequent re-shipments, they have been accessible to probably 250,000 men. Over eight hundred hopeful conversions at sea have been reported as traceable to this instrumentality. A large proportion of these libraries have been provided by special contributions from Sabbath-schools, and are frequently heard from as doing good service. This work may be and should be greatly extended. More than 20,000 American vessels remain to be supplied.

4.—The establishment of SAILORS' HOMES, READING ROOMS, SAVINGS' BANKS, the distribution of BIBLES, TRACTS, &c.

The SAILORS' HOME, 190 Cherry St., New York, is the property and under the direction of the Society. It was opened in 1842, since which time it has accommodated over 86,000 boarders. This one institution has saved to seamen and their relatives, \$1,500,000. The moral and religious influence on the seamen sheltered there, can not be estimated. More or less shipwrecked seamen are constantly provided for at the Home. A Missionary of the Society is in daily attendance, and religious meetings are held on week day evenings. Similar institutions exist, in other cities, under the care of auxiliary Societies.

NOTE.—Twenty dollars contributed by any individual or Sabbath-school, will send a Library to sea, in the name of the donor. The SAILORS' MAGAZINE is, when asked for, sent gratuitously to Pastors, who take a yearly collection for the cause, and to Life-Members and Directors, upon an annual request for the same.